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ALLEINE'S SAINTS

POCKET BOOK.



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THE
SAINT'S POCKET BOOK;

BEING

A SHORT VIEW OF THE GREAT AND PRECIOUS
PROMISES OF THE GOSPEL.

BY

THE REV. JOSEPH ALLEINE,

AUTHOR OF "AN ALARM TO THE UNCONVERTED," &c.

A NEW AND REVISED EDITION



WITH

A SKETCH OF HIS LIFE AND WRITINGS,

BY

JAMES NICHOLS,

EDITOR OF FULLER'S "CHURCH HISTORY," &c.

LONDON: WILLIAM TEGG.

1866.

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EDITOR'S PREFACE.

THIS excellent Manual, which contains several of Mr. Alleine's Remains, enumerated by Wood, has been several times published, under the titles of "The Saint's Pocket Book" and "God speaking from Mount Gerizim, or the Gospel in a Map." But the first publication of it in a separate form was undertaken, in the year 1766, by the Rev. John Ryland, of Northampton, when it was entitled, "The Voice of God in his Promises, or strong Consolations for true Christians, &c.," and comprised but the first three chapters of this work. He gives the following account of it:—

"But, above all, in that gaol he (Mr. Alleine) wrote this glorious 'Synopsis of the Covenant of Grace,' or 'The Voice of the Lord in his Promises,' to which he prefixed the 'Voice of the Herald,' and to which he subjoined the 'Voice of the Redeemed;' all which you have now in your hands. He also added a most rich and copious meditation, entitled, 'A Soliloquy, representing the Believer's Triumph in God's Covenant, and the various Conflicts and glorious Conquests of Faith over Unbelief.'

"These precious and most comfortable pieces were sent from gaol to his beloved flock at Taunton, and were both printed in the year 1666, and inserted in a book written by his father-in-law, Mr.

Richard Alleine, entitled, 'Heaven Opened; or a Brief and plain Discovery of the Riches of God's Covenant of Grace, being the third part of *Vindiciæ Pietatis*, by R. A. London, printed Anno 1666.'

"From this book a worthy and pious lady transcribed that part styled 'The Voice of the Lord in his Promises;' and by her friendly permission I have reprinted it.

"Mr. Hervey, before he died, saw this book in the original, and said it was the richest piece he ever read in his life."

This little book was enriched with many new and appropriate scriptural references by the late Rev. David Simpson, of Macclesfield, who evinced the high estimation in which he held it by causing it to be reprinted, and circulated in that populous town and neighbourhood. In this edition, these references have been corrected and verified, and greatly augmented by several additional passages. The obsolete words have also been explained in the margin.

The greater portion of this small work relates to that solemn covenant, which is virtually made, between every righteous man and his Maker, and which is adverted to and renewed in every solemn act of devotion. No author has written on it with greater clearness and ability than Joseph Alleine.

It is mentioned by his friend Mr. Baxter, as one of his greatest excellences, that "as in all his ministry he was extraordinarily addicted to open to the hearers the *covenant of grace*, and to explain *religiou in the true notion of covenanting with God and covenant-keeping*, and greatly to urge men to

déliberate well-grounded resolutions in this holy covenant; so God was pleased to give him a certainty and sense of his divine faithfulness, in fulfilling the promises of his covenant, and a lively sense of all the benefits of it. And his faith in God, for the performance of his part, was as strong and fixed as was his own resolution in the strength of grace to be true to God. And as he was resolved, through grace, never to forsake Christ, so Christ did never fail or forsake him. In the valley of the shadow of death he feared no evil. But when his flesh and heart failed, as to natural strength, the Lord was the rock or strength of his heart, and never failed him." See the following Sketch of his Life, p. xxiii.

In some passages of Scripture, Mr. Alleine has given the *marginal* reading, as more significant than that of the *text*, and in others his phraseology varies from *both* of them, being an elucidation of the same sentiments with a little difference of expression. He has also employed a few passages in an accommodated sense.

Some exception will perhaps be taken against the application of Scripture to the "wicked shepherds" (p. 128) who were then appointed over many churches, and (p. 151) to the "affliction and destruction of the enemies." Such allusions seem to savour greatly of the maledictory verses in the Psalms, which are considered to be irreconcilable with the mild and forgiving temper inculcated by the Saviour. But it is evident that these passages were quoted only to show the persecuted that "the needy shall not always be forgotten, the expectation of the poor shall not perish for ever." "Those are God's people who love their enemies, bless

those who curse them, and do good to those who hate them. While cultivating these dispositions, should the cry of the righteous be, "O Lord, I am oppressed; undertake for me," their prayer would enter into the ear of the Lord of Sabaoth, and he would not be slack, in his own way, (and that way might be by the discomfiture of their enemies,) to grant them deliverance. That no vindictive personal feelings were at all in his contemplation, is obvious from Mr. Alleine's own words, (p. 152,) "These promises are to be applied by us, as they are the enemies of God and of his Gospel, and ours for his sake."

J. N.

SKETCH OF THE LIFE AND WRITINGS
OF
THE REV. JOSEPH ALLEINE.

"IN the lives of holy men," says the venerable Baxter, "we see God's image, and the beauties of holiness, not only in precept, but in reality and practice; not pictured, but in substance. And holiness in visible realities is apt to affect the world more deeply, than in portraiture and precept only."

Joseph Alleine was the son of Mr. Tobias Alleine, and was born at Devizes, Wiltshire, in the year 1633. His father was an understanding, affectionate, prudent, and signally humble and experienced Christian, who died suddenly, but sweetly, nearly two years before him. He had been in an infirm and languishing state for some time; yet a little before his decease he suddenly began to recruit his strength, and was enabled to walk about his house as in former days. On the morning of his death he rose about four o'clock, and continued to show appearances of returning health. Between ten and eleven he came down out of his closet, and called for *something* to eat, which being prepared, *he gave thanks, but could not eat anything.* His

wife, perceiving a sudden change in him, attempted to persuade him to retire to bed; he meekly answered, "No; I will die in my chair; and I am not afraid to die." He then sat down, and only said, "My life is hid with Christ in God." Saying this, with his own hands he gently closed his eyes, and died immediately.

In his infancy Joseph discovered a singular sweetness of disposition, and a remarkable diligence in everything about which he was employed. During his childhood he had deep convictions; and in his eleventh year was noticed by the family as being very zealous for religion. He was of that age, when he began the practice of private prayer. So sincere was he, and fixed in that duty, as not to permit himself to be disturbed or moved by the accidental approach of any person into the places of his retirement.

After this manner had he taken upon himself a goodly profession, and openly begun to run the Christian race, when his thoughts were powerfully directed, and his mind providentially influenced towards the exercise of the ministry, by the death of his elder brother, Mr. Edward Alleine, who was greatly esteemed by those who knew him, as a worthy preacher of the Gospel. While the tender heart of a father was yet suffering under the loss of a beloved son, Joseph earnestly requested permission of him to succeed his deceased brother as one of Christ's standard-bearers. He prevailed in his importunate application; for his father sent him to a good school, that he might be instructed in classical erudition. His profiting in the course of four years' study was very great. During that time he had acquired an extensive and accurate

acquaintance with the Latin and Greek languages; and was declared by his preceptor to be properly qualified for commencing his studies at the university. Being, however, but of the age of fifteen, his father prudently detained him at home in the country another year, in which time, under the instruction of a learned and excellent minister, he went, with great advantage to himself, through a course of logic. He was then entered of Lincoln College, Oxford, a seminary of learning that nearly a century afterwards was the nursery of another of the greatest, most successful, and pious divines that this kingdom has produced.

Many worthy men in former days, and in our own times, from a laudable attachment to the venerable halls in which their education was completed, have left endowments to different colleges in our two celebrated English universities, for the assistance of those students who have but a small stipend of their own, on which to depend for support. While the benevolent founders of these scholarships have cherished grateful recollections towards the places of their instruction, they have not been unmindful of the claims which kindred and neighbourhood had upon their regards. It is accordingly stipulated in several of their foundation deeds,—on a number of young gentlemen presenting themselves as candidates for a scholarship, should there be one of them who can establish any degree of affinity to the founder, or who comes from the same county, that, other things being equal, he shall always have a preference of benefit to the others. In some colleges, if a candidate has merely a *coincidence of surname* with the founder, he is *entitled to this preference*.

In consequence of one of these excellent regulations, Mr. Alleine, a native of Wiltshire, claiming his right, *sat* (as it is termed) for a vacant Wiltshire scholarship in Corpus Christi college. Having passed an unexceptionable examination, his attainments being his sole friends, he was admitted, Nov. 8th, 1651, on the foundation. By acquitting himself so well at the election, he gave a pledge of his future excellence. One who was a member of the same college says of him: "Never had *learning* a truer drudge since she kept house in Oxford: at *her* work he was, both day and night; thinking all time too little, no pains too much, that he spent in *her* service. Seldom it was that he could be found in bed after four in the morning, though he had stayed up, on the same occasion on which he then rose, till almost one overnight. Certain I am that if piety would have suffered him, and they had not been such dear friends, he would have fallen out with God, for tying his soul to such a body as could not subsist without (what he would often call *no better than time-consuming things*) meat, and drink, and sleep. Through his industry, with God's blessing on it, he exceedingly prospered in his studies, and quickly appeared a notable proficient. All that knew him, *knew* him to be a good linguist, a smart disputant, and an excellent philosopher. Certain I am, his pregnant parts and early accomplishments were so much taken notice of in the college, that so soon almost as he was but Bachelor of Arts, he was even compelled to commence a tutor, and presently intrusted (to speak within compass) with as great a number of pupils *as any in the house*.

"*He had no advancement proportionable to his*

merits whilst he stayed among us. But if there were any thing to be blamed for that, it was nothing else but his own self-denial : for, a chaplain's place becoming void, he chose that before a fellowship, which, he knew well enough, in a little time would, of course and by right, have been certainly his.

“ It was his solemn business to be religious ; his main design, in all his ways, to approve himself to his Father who saw in secret ; and his daily exercise to keep a conscience void of offence, both towards God and towards men. He had always such an affection for prayer, that he and his friend could hardly ever walk and discourse together, but before they parted, at his desire, they must also go and pray together. He was bountiful to the poor. He did not think the little he had so much his own, as that his necessitous brethren might not claim a part in it ; and he therefore gave them as if he had been paying debts, and not bestowing alms. But of all, most admirable was his affection to the souls of others, and his desire to do good to them. Some there are, to my knowledge, who at this day do verily think they should never have found the way to live, or to live for ever, if he had lived unto himself. Eminent was his charity to the poor prisoners in Oxford gaol ; among whom first of his own accord he began to preach, and held on constantly, while he remained in town, once a fortnight for a year and upwards, encouraging them to give attendance on his ministry by a considerable allowance of bread that week he preached, at his proper cost and charges. Frequent visits also was he used to make at other times to persons in the *world that were but mean and low* ; his main design (together with the relieving of their temporal

wants) being to assist their souls, and help them forward in their way to heaven. Whoever they were that came to visit or to be acquainted with him, it was their own fault if they got not by him so much good, as to be for ever the better for him."

In this enumeration may be perceived a small part of his qualifications for the ministry, before he left the university; from which he retired in the year 1655, being then but in the one-and-twentieth year of his age, to Taunton Magdalen in Somersetshire, as assistant to the Rev. George Newton. He resided with this pious clergyman; and, having remained some time a probationer, was ordained in a public association meeting, after which he was permitted the full exercise of his office in the administration of all its ordinances. On the 4th of October in the same year, he was, at Mr. Newton's repeated importunity, united in marriage with his cousin, Theodosia Alleine, to whom he had paid his addresses upwards of twelve months prior to his settling at Taunton. He and his wife continued to reside with his friend two years, when they took a large house in the town, and Mrs. Alleine commenced a boarding-school. They were exceedingly prosperous in this undertaking, she having seldom less than twenty-five boarders, and usually fifty or sixty day-scholars belonging to the town and neighbouring places. This was a great assistance to them, his income from the church being but trifling; and with this addition he was enabled to be very charitable. All the scholars called him "Father;" which appellation he well deserved on account of his tender affection to their souls. The Lord was *pleased particularly to bless him in his endeavours among them; so that many who had been strangers*

to God before they came under Mrs. Alleine's tuition, when they beheld the grace of God that was in him, were induced under the influence of the Holy Spirit to forsake their evil ways, and to walk in the delightful paths of religion.

His manner of life after his marriage was, to rise at or before four o'clock every morning, and sooner on the Sabbath. Like the Grecian orator, he was much troubled if he heard the sound of any smiths or shoemakers at their trades before he was engaged with God; often saying, "O how this noise shames me! Doth not *my* Master deserve more than *theirs*!" From four to eight he spent in prayer, holy contemplation, and singing of psalms. After half-an-hour's refreshment, he called his family together for the purposes of praise and prayer, when he retired to his studies till twelve. Having rested himself a little after dinner, he went again to prayer in secret before his going abroad to visit the families in the town; which he was accustomed to do, house by house and street by street, and to speak separately to every person in a family on their spiritual concerns, five afternoons every week, from two o'clock till near seven. He often blessed God for the great success that he had in these exercises, believing that in them he had been even more instrumental to the good of souls than by his public preaching. Social converse, family devotions, private prayer, and sometimes intense ministerial studies occupied the remaining hours of his evenings.

Seven years he thus laid himself out to do all the good in his power, while in his public ministrations he was a pattern of diligence and faithfulness. His work on the Sabbath was to preach once and

to catechise; yet he had frequently to supply the place of some of his brethren on any exigency, and would at other times go to preach at places where the inhabitants had no minister. Not content with this, on Tuesday evening in every week he repeated his sermon in the church again, and there called on his young people by turns to give an account of what they could recollect of the heads of it from memory.

Having approved himself in this employment as a man of God, he was now called to exemplify in a different manner the graces which he had received from his heavenly Father. Before the passing of the Act of Uniformity, he was very importunate day and night in prayer with God, that his providential way might be made plain before him; and that he might not, from any scruples about things trifling or indifferent, desist from his appointed work of saving the souls of his hearers. Though he seemed so moderate as to induce his wife and other intimate friends to think that he would conform; yet when he saw the contents of the Act,—the clauses of *assent* and *consent*, and *renouncing the Covenant*,—he was fully satisfied in his mind, and, like his worthy rector, threw in his lot with upwards of two thousand of his pious brethren, who then became Nonconformists.

He did not consider his ejection as a disqualification from preaching the Gospel in places to which he might have access. He resolved that, if he was not suffered to remain in his native country, he would proceed to China, and there spend himself in publishing the glad tidings of salvation. He *therefore continued* to exercise his ministry, by *preaching in private*, and visiting the families of

his parishioners, in rotation, as had been his custom. A great door was opened to him during the few months in which he enjoyed his liberty; for he then went and preached in many villages, and obscure places near large towns, from which many of the appointed ministers had fled, or had dastardly ceased from instructing their people. Wherever he went, the Lord was pleased to give him great success; many were converted, and others encouraged to "hold fast their profession without wavering." In acting thus, he was narrowly watched and often threatened; but was preserved from danger much longer than he expected. He would sometimes say, in contemplation of his imprisonment, "If it please the Lord to grant me three months' liberty before I am taken to prison, I shall account myself favoured by him; and shall with greater cheerfulness go, after I have done more work for him." In this he was indulged; for he was never molested from black Bartholomew's day till the 26th day of May following, when he was summoned from his own dwelling by a warrant, before three justices, for examination. They charged him with breaking the Act of Uniformity, which he denied, affirming that he had preached neither in any church, nor chapel, nor place of public worship, since the 24th of August; and that what he did was in his own family, with others who came there to hear him. Yet the justices persisted to accuse him of having been at a *riotous assembly*; and after detaining him till they had cracked their low jests against him, and permitting their associates, some ladies and gentlemen, to call him "rogue," and to tell *him that he deserved to be hanged*, they committed *him to Ilchester gaol to take his trial at the assizes.*

On leaving Taunton, he had a most affectionate parting with his people. Two or three friends had proposed to accompany him to Ilchester ; and as they passed through the town, the streets were lined on both sides with people lamenting his departure, many of whom followed him on foot some miles, giving free vent to their sorrow. The sight of their excessive grief was very affecting to him, while he tried by his cheerful countenance and expressions to give them encouragement.

After delivering his *mittimus* to the gaoler at Ilchester, he was put into a close and inconvenient chamber, where he had for company six ministers and fifty Quakers. Other ten ministers were brought in soon afterwards, who were thrust into the same room, which was so near the top of the prison that they could touch the tiles as they lay in their beds. The heat was quite stifling, till they took down some tiles from the roof, and pulled out a few panes of glass. The want of air was a greater privation to Mr. Alleine than to any of his brethren. For he was of a healthful constitution ; and from his first setting out in the ways of God, he had accustomed himself, both at Oxford and Taunton, to perform his secret devotions, and converse with his Maker, in the fields or woods, where no human eye could observe his actions.

As soon as he got into the prison, he preached and prayed in it, which he called *the consecration* of it. He then prevailed with the keeper for one corner of the room, which was more private than the rest, in which to place his bed ; and he made a little partition, by means of curtains, around it, for *the purposes* of retirement ; which was a high *gratification* to his mind. Other indulgences he

also obtained of his keeper, which were conducive, in some measure, to the better preservation of his health. But it was generally believed by his friends, and asserted by the doctors, that the shock which his constitution received in prison, by his studies, labours, and confinement, was irreparable.

At the end of four months he was indicted at the assizes, August the 24th, before Judge Foster ; by whom, when found guilty by the jury, he was sentenced to pay a hundred marks, and to be kept in prison till payment was made. To which he only replied, that he was glad it had appeared before his country, that whatsoever he was charged with, he was guilty of nothing but doing his duty ; and that all which appeared by the evidence, was only that he had sung a psalm, and instructed his family, others being there, and both in his own house : and that if nothing that had been urged would satisfy, he should, with all cheerfulness and thankfulness, accept whatsoever sentence his lordship should pronounce upon him for so good and righteous a cause. To prison therefore was he remanded, where he was detained a whole year within three days, and continued to preach, sometimes to the felons, and at other times to those who visited him and his brethren in bonds.

This glorious company of imprisoned ministers attracted the notice and sympathy even of some among the careless and profane in the country around ; while the place of their confinement was the especial resort of all the pious. Great multitudes visited them daily, and found no difficulty in gaining admittance. In their small room, one sermon at least was delivered every day, and occasionally two, each of them occupying the homely

pulpit in rotation. "Lo ! I am with you **ALWAY** **•UNTO THE END OF THE WORLD,**" said our Lord Jesus, who is ever faithful to his word : his presence shed a radiance on their (otherwise) forlorn dwelling, and converted their prison into a place of rejoicing.

But this great concourse of people, among whom were generally some of his flock, occupying much of Mr. Alleine's time in the day, he was forced to dedicate a part of the night to sweet communion with his God, the performance of which duty he would never forego. He relaxed in no part of his former strict habits ; but constantly rose about four in the morning, and spent several hours in meditation and prayer. Then falling close to his studies in some corner or other, he could not be easily moved from them, unless by the arrival of friends, or the appointed time of public worship ; after which he would, at times, be engaged in them the whole night, and take only an hour or two for repose to his flesh. Had his bones been brass and his sinews iron, such severe exercise and close study would have corroded their strength and have been a weariness to them.

When he recovered his liberty, he entered more earnestly than ever on the work to which he had been called. But the consequences of the hardships which he had endured, soon became apparent in the great weakness felt by him while performing his accustomed ministerial exercises. About three months after his release, he was visited with a grievous sickness, from which, beyond all the hopes of his friends, he partially recovered. Much *additional strength* he gained by using the mineral *waters near Devizes*, in Wiltshire ; and was enabled

on his return to enter again upon his beloved employment among his own people, and to visit many of the dispersed flocks of Christ that were destitute of pastors. He had also agreed with two of his brethren to accompany them into Wales, to spread the knowledge of Christ; but was prevented in his intentions by a return of his weakness. For his restoration, it was judged proper that he should visit Wiltshire again, that he might derive benefit from the waters. But before he commenced his journey, he was desirous of setting apart a day of thanksgiving to God for all his mercies. Accordingly, on the 10th of July, 1665, many of his brethren in the ministry, and of his friends from Taunton, met together, at his request, in the house of Mr. Mallack, a pious merchant, who resided about a mile out of Taunton. The Five Mile Act had been but recently passed, by which it was made an offence punishable by fine or imprisonment, for a minister who had not taken the oaths which it required, to hold a religious assembly within five miles of any city or parliament borough, or of the church in which he had been minister. Under this Act, Mr. Alleine and his friends were surprised by two justices in Mr. Mallack's house; and were convicted by them of that terrible crime,—holding a conventicle. Eight ministers, of whom Mr. Alleine was one, and forty private persons, refused to pay their fines, and were on that account committed for six months to the prison of Ilchester. The discourse which he addressed, at the expiration of that period, to his fellow-sufferers who were about to be discharged, is a fine specimen of sacred eloquence, in which he warmly inculcates the *practice of the highest Christian duties*,—thanks-

giving to God, humility in their conduct, and forgiveness to their persecutors.

Although he was yet infirm, and suffering under a protracted illness, yet he would always engage in the portion of work assigned to him, in rotation with his brethren. They had preaching twice a day in prison ; and by this means, there being but eight of them, the labours of each were more frequent and oppressive than before.

By this second confinement his constitution was broken, his strength impaired, and his disease aggravated. So that when he proceeded into Wiltshire the next autumn, for the purpose of procuring relief by the use of the mineral waters, they appeared to be prejudicial to his frame. For after taking them three days, he was seized with a fever, and brought near unto death. But the Lord mercifully restored him ; and strengthened him to reach "the people and the place of his choice." Finding in himself a great prostration of strength, and an increasing debility in all his limbs, he went to Dorchester to consult Dr. Lose, an eminent and godly physician. He persuaded Mr. Alleine to remain with him two or three weeks, that he might the better prescribe for his complaints, and alter his remedies as he saw occasion. He had not been there five days before he was suddenly deprived of the use of all his limbs ; and lay immoveable in bed, for some weeks, in cold sweats, his death being hourly expected. From September the 28th to the 16th of November, it could not be perceived that the remedies, almost hopelessly applied, did at all prevail against his diseases. During all his sicknesses *hitherto, he had not felt any thing resembling pain, except the lassitude which is occasionally attendant*

on weakness. When therefore his friends admired his patience, he would say, "God has not yet tried me in any thing, but laying me aside out of my work, and keeping me out of heaven. But, through grace, I can submit to his pleasure, waiting for him." On the 18th of December he began to revive; and he soon learnt *to go*, (as he termed it,) first by being led by two people, and afterwards by one. When he had so far recovered as to take one turn in his chamber, though more weakly and with greater fearfulness than the feeblest child, he wonderfully extolled the name of God, for this instance of his goodness towards him.

Being asked by a friend, how he could be so well contented, as he appeared to be, under such great feebleness; he answered, "What! is God my Father, Jesus Christ my Saviour, and the Spirit my sweet Friend, my Comforter, and Sanctifier, and heaven my inheritance? And shall I not be content without limbs and health? Through grace I am fully satisfied with my Father's pleasure." An eminent minister who often saw him, says, "Never heard I God so loved and thanked in the highest confluences of pleasing providences by others, as he was by him in his affliction, for not inflicting great pain upon him; though he was other ways a sad spectacle of weakness, and looked like death. Suitably to his high degree of holiness and divine communion, he enjoyed the richest assurance of divine love to himself in particular, and of his saving interest in Christ. I believe few men were ever born, that attained to so clear, satisfied, and powerful evidence that his sins were pardoned, *and his person accepted in Jesus unto eternal life, and that had more glorious foretastes of heaven.*"

In February he was conveyed from Dorchester, in a horse-litter, to Taunton, where he continued to gain strength till the beginning of April. He then seemed much weaker ; and, a few days afterwards, was seized with his first convulsion fits, which soon made sad havoc with his frame, and reduced him to a mere skeleton. He had frequent relapses ; and lived in the constant expectation of death, often saying to his wife and friends, " It is but a puff, and I am gone." He was removed in July to Bath. The journey and the use of the waters agreed well with him ; and his impaired strength began by slow degrees to return. The company of ministers and other friends, of whom great numbers went to Bath to visit him, was one of his greatest enjoyments. In his conversation with them or with strangers, his parts seemed to be more lively than ever ; and he would so amplify on all the passages of God's dealings with him, as was very pleasant to all, and seriously affected many who were till then unacquainted with God and religion.

In all his illness, he broke through every obstruction, and kept his appointed seasons (four times in each day) for retirement. Weak though he still was, he busied himself in projecting the noblest designs for promoting the Redeemer's interests among men. And he had already set about performing some of the things which he had purposed, when he was stopped in his course by a return of strong convulsions, with which his body during two days and two nights was unceasingly agitated.

Fearing that the sight of his removal by such a severe stroke would harden the wicked, his wife humbly entreated the Lord so far to mitigate his

sufferings as to enable him to utter something of his mind to her before he was pleased to remove him by death. And in this she was graciously answered ; for, in a little time, he began to speak with an audible voice, and for sixteen hours together expressed, in rapturous strains, his full assurance of God's love to him, and his highest returns of love to Christ.

About three hours before he expired, he had, as his friends perceived, some conflict with Satan ; for he uttered these words : " Away ! thou foul fiend, thou enemy of all mankind, thou subtle sophister ! Art thou come now to molest me, now I am just going ? now I am so weak, and death upon me ? — Trouble me not, for I am none of thine ! I am the Lord's ! Christ is mine, and I am his ; his by covenant. I have sworn myself to be the Lord's ; and his I will be ! Therefore be gone." These last words he often repeated ; and his wife noticed that his covenanting with God was the means which he employed to expel Satan and his temptations.

His enemy being conquered, he ceased not to praise God till within a few moments of his departure. This eminently holy man died at Bath, in November, 1668, in the thirty-sixth year of his age ; and was buried in the church of St. Magdalen, Taunton. Over his grave was a Latin epitaph, of which his puny vilifier, Anthony Wood, gives the following translation :—

" Here Mr. Joseph Alleine lies,
To God and you a sacrifice."

Scarcely any man in the Church of Christ has borne a higher character than Mr. Alleine. Mr.

Baxter, describing him, says, "So great was his ministerial skilfulness in the public explication and application of the Holy Scriptures; so wise and serious his private dealing with particular families and souls; that it is no wonder if God blessed him with that great success which is yet visible among the people where he lived, and which many of his brethren wanted. He spake, as one that spake from God, in the name of Christ, for men's renovation and salvation, in a manner suitable to the weight and holiness of the matter. He spake not evil of dignities, nor kindled seditious principles or passions in the people's minds, nor disaffected them against authority, nor aggravated his own sufferings to exasperate their minds against such as he suffered by. In all, he did in patience possess his soul; and learned still more patience by the things which he suffered, and taught others what he learned himself."

As an eminent Christian and a powerful and eloquent writer, his praise has long been in all the churches. His unbiassed biographers bear abundant testimony to his exalted piety; and in his literary labours he was, according to the best acceptance of the word, uncommonly *successful*.

The perusal of his "Alarm to the Unconverted" has been blessed to thousands of persons; and the editions through which it has passed have been exceedingly numerous. If a favourable judgment may be pronounced on a work from the popularity which it obtains, and if utility be the proper test of merit, then may the "Alarm" claim a high *degree of attention*, and its author may be justly *ranked among those men of genius whose pious*

exertions have procured them the title of **BENEFACTORS**. For, if we except the "Pilgrim's Progress" and "Robinson Crusoe," scarcely has any treatise in the English tongue, whether allegorical or in the form of history, had a circulation more extensive, and proved more beneficial, than this sensible production.*

His "Call to Archippus" is a master-piece of pathetic argumentation. On some of the most useful and pious Nonconformist ministers, it operated as an incentive to continue their labours of love among the scattered sheep of their respective flocks, and patiently to take the consequence of it,—the suffering for righteousness' sake.

Nor have his "Christian Letters" come down to the present times without receiving some due portion of encomium. They have always since their first publication been regarded as models of ministerial faithfulness and Christian eloquence. In that heavenly unction and moving tenderness which breathe from his letters, he has not been equalled by any of the Christian Fathers: only by the sacred penmen themselves is he excelled in these qualities.

Besides these he wrote "A familiar Explanation of the Assembly's Shorter Catechism;" and "Cases of Conscience," which are generally added to his "Alarm." After his death, appeared his "Remains, being a Collection of sundry Directions, Sermons, Sacramental Speeches, &c." "The Synopsis of the Covenant," and "A Form of Words, expressing a Man's Covenant with God," have

* It has sometimes been published under the more imposing title of "The Sure Guide to Heaven."

been already noticed. He also left a very laborious work in Latin, the whole of which he did not live to complete : its title is, "*Theologia Philosophica*," of which only one chapter, that "On Providence," was finished by him as a specimen of the others, and intended for publication.

CONTENTS.

CHAPTER I.		Page.
Office of the Herald, before the Great King	-	1

CHAPTER II.		
Proclamation, or, the Voice of the Lord	-	5
Immunities and liberties of the covenant	-	7
Privileges and prerogatives	-	14
God maketh over himself to us in all his essential per-		
fections and personal relations	-	18
God giveth all things with himself both present and to come	-	35

CHAPTER III.		
Office of the Redeemed, after the Proclamation	-	50

CHAPTER IV.		
Prophesy, representing the Believer's Triumph in God's		
covenant, and the various Conflicts and glorious Con-		
quests of Faith over Unbelief	-	53
Soul taketh hold of God's covenant	-	53
Reassaults of unbelief	-	56
God confounds the soul with the amazing greatness and		
difficulty of the things	-	59
God upbraids the trembling soul with its unworthiness	-	62
God questions the believer's title to God's grace and interest		
in the promise	-	64
God's promise makes its claim to all the benefits of the covenant,		
and stirs up the soul to joy and thankfulness	-	68

CHAPTER V.		
Assurance of Gospel Promises, left in Legacy by Jesus Christ;		
and the Strength and Encouragement of Believers in their		
journey to the Heavenly Canaan	-	79
Things to be observed in reading of Promises	-	83

CHAPTER VI. PROMISES CONCERNING SPIRITUAL THINGS.

OF SIN.		
Thou findest nothing in thyself that may move the Lord to		
show mercy	-	85
Thou fearest God will remember your sins before committed, to		
punish you for them	-	86
Thou sinning cause thee to doubt of pardon	-	86
Thou despair	-	87
Thou findest sin a heavy burden, and Satan pursuing	-	88
Thou turn from sin, and yet doubt of pardon	-	89
Thou wouldest have thy manifold rebellions subdued	-	90
Thou heart be hard, and full of corruption	-	91
Thou riddled nature break out into violent passion and conten-		
tion	-	91
Thou be in bondage to some sin	-	92
Thou fearest the breaking out of some strong sin, to God's		
honour and the blemishing of religion	-	92

	Page
When thou art stayed from sin by admonition	98
If thou fearest God will destroy thee for thy sins	98
If thou be tempted to uncleanness	94
If thou canst not find out the sin for which God corrects thee	94

CHAPTER VII.

OF GRACE.

If thou doubt of salvation	95
If thy heart be as a wilderness, barren of good	95
If thou wantest holiness	97
When thou canst not offer up any sacrifice	98
When thou feelest but little grace	98
When all thy graces are weak	99
When thy heart is dried for want of grace	100
If thou wantest the Spirit of God	101
If, looking on God's love, thou canst not love God again	102
If thou canst not bring thine heart to delight in the Lord	102
If thou feelest not the fear of God in thine heart	103
If thine heart will not praise the Lord	103
If thou wantest wisdom	104
If thou canst not understand God's voice	104
If thou canst not see into the mysteries of the Gospel	105
If thou seest a good way and hast no power to walk in it	105
If thou wantest memory to remember the word of God	106
When thou seest thine own ignorance	106
If thou desirest grace, and thy desires are not satisfied	108
If thine heart be dead and will not stir to God or goodness	109
If thou fearest falling away, and beginnest to decline	109
If thou art fallen, and fearest the Lord will leave thee so	111
When thou fearest the Lord hath forsaken thee, and will not return again	111
When thou feelest thy vileness, and fearest the Lord will loathe thee for it	112
When thou feelest thy spiritual poverty	112
When thou art in a strait	114
If thou fearest Satan will cause thee to fall, and art troubled with his temptations	115
If thou canst not profit well by the word of God, or by his works of mercy, or afflictions	115
If thou findest thyself unlike God's people, either in heart or life	116
If thou wouldest have God's blessing rest upon thee	116
If thou wouldest be a blessing in thy place	116
If thou separatest from the wicked in their corrupt worship and manners	117

CHAPTER VIII.

THE MEANS OF GRACE.

A promise to be applied in every ordinance	118
When thou prayest	118
When thou meditatest	119
<i>In meditating, conferring, and reading God's word</i>	120
<i>In reading of the word, if thou understandest not</i>	120
<i>If thou canst not confer</i>	120

CONTENTS.

xxix

	Page
thou art to go to the assemblies, to participate in the finances	121
est thou enjoy the ordinances of God, with a blessing ?	124
enjoyest grace, or means of grace, and fearest the ing of them	125
thou art banished from God's ordinances, and desirest return	126
thou art banished from God's house	128
wicked shepherds are over us	128
through wicked shepherds, thou art come to great misery	129
thou settest thyself to fast	130

CHAPTER IX.

OF PERSECUTION.

art railed upon for well-doing	131
art persecuted any other ways, even unto death	131
taking with God's people in suffering, that thou mayest partaker of their comforts	132
thou art called forth to defend the truth	133
wouldest bring forth seasonable fruit for every estate, d for every duty	133

CHAPTER X.

PROMISES CONCERNING EARTHLY THINGS.

hast children	134
wantest children	135
Lord deny thee children	135
wouldest have a holy use of thy habitation	136
thou wouldest have thy going out and coming in blessed	136
thou eatest, or enjoyest any blessing, that it may satisfy d be sanctified	137
thou takest thy rest at night, &c.	137
thou puttest thy hand to any work, that it may be blessed	137
wouldest have thine outward blessings blessed of God	138
desirest to enjoy the labours of thine hands	138
art diligent in thy calling	139
thou seest wicked men follow unsatisfying things with stless desires, and thou desirest content	139
fearest thou shalt lose by following the Lord	139
thou hast lost blessings by sin, and wishest to recover them	140
fearest the loss of thy good name	141
world despise thee, &c.	141
thou art in any want for soul or body	142
ral giving	142
ness be among us	143
fearest death	144
fearest untimely death	144
fearest hurt by any of the creatures	145
thou hast a troubled heart, either for soul or body	145
wouldest have thy purpose to prosper	145
thou art called to a great work, wherein thou shalt have est opposition	145
as of danger	147
thou art in great trouble, &c.	147

	Page
When thou seemest to be forgotten in affliction	148
When thou fearest thou shalt die in misery	149
When thy sorrows grow great	149
When thou knowest no way out of misery, for soul or body	150
If thou wouldest have deliverance out of trouble	150
If thine enemies prevail	105
That thou mayest be delivered, and thine enemies afflicted	151
If thou wouldest have thine enemies destroyed	151
If the wicked plot against thee	152
In the troubles of the church	152
For the fall of Antichrist	153
For the calling of the Jews	153

CHAPTER XI.

PROMISES FOR THE SAINT'S SUPPORT IN TIMES OF
TROUBLE AND PERSECUTION.

That God hath freely loved his elect in Christ Jesus	156
That God hath given Christ to death for his elect	156
That we are freely justified by Jesus Christ	157
That God hath covenanted with his children, to be their God	157
That God will call his children to the knowledge of his truth	157
That God will give his Spirit unto his children	158
That God will cause his children to trust in him by faith	158
That God will give his children a humble and broken heart	158
That God's children shall have power to overcome sin	159
That the children of God shall live a holy and sanctified life	159
That they love God	159
That God will give his children hearts to delight in all his holy ordinances	160
That God will give his children hearts to fear and serve him	160
That God will give his children hearts to seek him by prayer	161
That God will hear the prayers of his children	161
That we may persevere in grace	162
That God will give unto his children the good things of this life	162
That God will guide his children in all their ways	162
That God will bless those who are diligent in their callings	163
That God will bless those that keep his sabbaths	163
That God will reward those that are fruitful in good works	163
That we shall receive good by the society of the faithful	164
That God will keep afflictions from his children, as it may be for their good	165
That, otherwise, God will be with, preserve, and keep his children in afflictions, that they hurt them not	165
That God will deliver his children out of afflictions in due time	166
That God will sanctify all afflictions for the good of his people	166
That God in his own time will subdue the enemies of his church	167
That the children of God shall die happily	168
That that the just shall be raised unto eternal life	168
That God will reward the righteous in the life to come	169
That God will make good all that he hath promised	169
The Author's Postscript	172

CHAPTER XII.

<i>An Affectionate Address to Communicants</i>	173
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THE SAINT'S POCKET BOOK.

GOD SPEAKING FROM MOUNT GERIZIM.

CHAPTER I.

THE VOICE OF THE HERALD, BEFORE THE GREAT KING.

O ALL ye inhabitants of the world, and dwellers on the earth, come; see and hear; gather yourselves together unto the proclamation of the Great King. Hear, you that are afar off, and you that are near! He that hath an ear to hear, let him hear. I am the voice of one crying in the wilderness, "Prepare ye the way of the Lord. Let every valley be exalted, and every mountain be made low, for the glory of the Lord is to be revealed." Go through, go through the gates, prepare the way: cast up, cast up the high-way; gather out the stones, lift up the standard for the people; for the Lord proclaimeth salvation to the ends of the earth. Tidings! tidings, O ye captives! Hear, all ye that look for salvation in Israel; behold, I bring you glad tidings of great joy, which shall be unto all people. *Blessed news! Prepare your ears and hearts! The Lord hath commanded me, saying,*

"Go unto the people, and sanctify them; let them wash and be ready; for the Lord is coming down upon Mount Sion, in the sight of all nations; not in earthquakes and fire, not in clouds and darkness, not in thunderings or burnings, rending the mountains and breaking the rocks in pieces." He speaks not to you out of blackness, and darkness, and tempests: you shall say no more, "Let not God speak to us, lest we die." He cometh peaceably; the law of kindness is in his mouth; he preacheth peace; peace to him that is afar off, and to him that is near. Behold, how he cometh, leaping upon the mountains; he hath passed mount Ebal; *—no more wrath or cursing; he is come to mount Gerizim, where he standeth to bless the people. As Mordecai to his nation, he writeth "the words of truth and peace, seeking the welfare of his people, and speaking peace to all his seed."

Behold how he cometh! clothed with flames of love, with bowels of compassion, plenteous redemption, and multiplied pardons. O how pregnant is his love! O the rollings of his bowels! O how full are his breasts, even aching till they are eased by the sucking of his hungry children!

Hearken, therefore, O ye children, hearken to me. To you it is commanded, O people, nations, and languages, that at what time ye hear the joyful sound, the trump of jubilee, the tidings of peace, in the voice of the everlasting Gospel, you fall down before the throne, and worship him that liveth for ever and ever.

Arise, and come away; prepare, prepare you; hear not with an uncircumcised ear; you are not *upon a common thing*. Behold, the throne is set;

* Deut xi. 29; xxvii. 12, 13.

CHAPTER I.

the throne of grace, where majesty and mercy dwell together. From thence will the Lord meet you; from thence will he commune with you; from the mercy-seat, from between the cherubims, upon the ark of the testimony. Lo, the Lord cometh out of his pavilion, the mighty God from Sion. Selah. His glory covereth the heavens, the earth is full of his praise. A fire (of love) goeth before him; mercy and truth round about him; righteousness and peace are the habitation of his throne. He rideth on his horses and chariots of salvation; the covenant of life and peace is in his mouth.

Rejoice, ye heavens; make a joyful noise to the Lord, all the earth. Let the sea roar, the floods clap their hands, and the multitudes of the isles rejoice. Stand forth, the host of heaven; prepare your harps, cast down your crowns, be ready with your trumpets; bring forth your golden phials full of odours, for our voice will jar, our strings will break, we cannot reach the note of our Maker's praise.

Yet let them that dwell in the dust, arise and sing. Bear your part in this glorious service: but consider and attend. Call out your souls, and all that is within you; lift up your voices, fix your eyes, enlarge your hearts, intend all their powers; there is work for them all. Be intent and serious, you cannot strain too high.

Come forth, ye graces, beset the way; be all in readiness. Stand forth, faith and hope. Flame, love! Come, ye warm desires, and break with singing. Let fear, with all veneration, do its office. Joy, prepare thy songs; call up all the daughters of music, to salute the Lord as he passeth
Let the generation of the saints appear, and

spread the way with boughs and garments of salvation, and songs of deliverance. Ye stand this day all of you before the Lord your God, your captains, your elders, your officers, with all the men of Israel, your little ones, your wives, and the stranger that is within thy camp, from the hewer of wood to the drawer of water, that thou shouldest enter into covenant with the Lord thy God,* and into his oath, which the Lord thy God maketh with thee this day, that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn.

I have done my errand. The messenger of the morning disappeareth when the orient sun cometh forth out of his chambers. I vanish: I put my mouth in the dust. The voice of the Lord! The soft and still voice! O my soul, wrap thy face in the mantle, and bow thyself to the ground, and put thee into the clift of the rock, while Jehovah proclaimeth his name, and maketh all his goodness to pass before thee.

* Deut. xxix. 10-13.

CHAPTER II.

CHAPTER II.

INTRODUCTION.—THE PROCLAMATION; OR, THE VOICE OF THE LORD.

HEAR, O ye ends of the earth, the mighty God, the Lord hath spoken : gather my saints unto me, those that have made a covenant with me by sacrifice.^a Behold, I establish my covenant between me and you.^b By my holiness have I sworn, that I will be your covenant friend. I lift up my hand to heaven, I swear I live for ever : and because I live, you shall live also.^c I will be yours,^d yours to all intents and purposes ; your refuge and your rest ; ^e your patron and your portion ; ^f your heritage and your hope ; your God and your guide.^g While I have, you shall never want ; and what I am to myself, I will be to you : ^h and you shall be my people ; ⁱ a chosen generation, a kingdom of priests, a holy nation, a peculiar treasure unto me above all people.^j I call heaven and earth to witness this day, that I take you for mine for ever. My name shall be upon you, and you shall be pillars in the temple of your God, and shall go no more out.^k

^a Psalm l. 1, 5.

^b Gen. xvii. 7.

^c John xiv. 19.

Jer. xxxi. 38, 40.

^e Jer. l. 6. Psalm. xc. 1 ; xlv.

^f Psalm lxxiii. 26. Isa. xxv. 4, 5.

^g Psalm

iii. 14.

^h Psalm. xxxiv. 9, 10.

ⁱ Exod. xix.

^j 1 Pet. ii. 9.

^k Rev. iii. 12.

My livery shall you wear, and the stamp of my own face shall you carry ;^a and I will make you my witnesses and the epistles of Christ unto the world ;^b and you shall be chosen vessels, to bear my name before the sons of men.^c And that you may see that I am in earnest with you, lo, I make with you an everlasting covenant, ordered in all things, and sure ;^d and do hereby solemnly deliver it to you as my act and deed, sealed with sacred blood,^e and ratified with the oath of a God ;^f a God that cannot lie, that knows no place for repentance.^g Come, ye blessed ; receive the instrument of your salvation : take writing, behold the seals ; here are the conveyances of the kingdom. Fear not ; the donation is free and full. See, it is written in blood, founded on the all-sufficient merits of your surety,^h in whom I am well pleased ;ⁱ whose death makes this testament unchangeable for ever ;^j so that your names can never be put out, nor your inheritance alienated, nor your legacies diminished ; nothing may be altered, nothing added, nothing subtracted ; no, not for ever.^k

The blessings of the covenant are, either its GLORIOUS LIBERTIES and IMMUNITIES, or its ROYAL PRIVILEGES and PREROGATIVES.

Happy art thou, O Israel ! Who is like unto thee, O people !^l Only believe, and know your

^a Ezek. xxxvi. 25, 26. Eph. iv. 24. ^b Isa. xlv. 8.
^c 2 Cor. iii. 3. ^d Acts ix. 15. ^e 2 Sam. xxiii. 5.
^f 1 Cor. xi. 25. ^g Heb. vi. 17. ^h Tit. i. 2. ⁱ 1 Sam.
 xv. 29. ^j Heb. ix. 18. ^k Mat. iii. 17. ^l Heb.
 ix. 12, 14, 16, 26. ^m Gal. iii. 15-17. ⁿ Deut.
 xxxiii. 29.

own blessedness. Attend, O my children, unto the blessing of your Father; and hear and know the glorious immunities and the royal prerogatives that I here confirm upon you.

SECTION I.

The IMMUNITIES and LIBERTIES of the covenant, consisting in, I. Our general discharge from all our debts.

Here I seal you your pardons. Though your sins be as the sands, and as mighty as the mountains, I will drown them in the depth of my bottomless mercies; ^a I will be merciful unto your unrighteousness; I will multiply to pardon.^b Where your sins have abounded, my grace shall superabound; though they be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool.^c Behold, I declare myself satisfied, and pronounce you absolved; ^d the price is paid, your debts are cleared, your bonds are cancelled.^e

Whatever the law, or conscience, or the accuser hath to charge upon you, here I exonerate you; I discharge you. I, even I, am he that blotteth out your transgressions, for my name's sake.^f Who shall lay any thing to your charge, when I acquit you? Who shall impeach or implead you, when I proclaim you guiltless?^g Sons, daughters, be of good cheer, your sins are forgiven you; ^h I will

^a Mic. vii. 19.

^b Heb. viii. 12.

Isa. lv. 7.

^c Isa. i. 18.

^d Job xxxiii. 24.

^e Col. ii. 13, 14.

^f Isa. xlv. 25.

^g Rom. viii. 33, 34.

^h 1 John

2. 12. Mat. ix. 2.

sprinkle your consciences, and put the voice of peace into your mouths;^a they shall be your registers, in which I will record your pardon; and the voice of guile, and wrath, and terror, shall cease.^b

II. Our release ; 1. From the house of bondage.

Here I sign your release from the house of bondage.^c Come forth, ye captives; come forth, ye prisoners of hope, for I have found a ransom.^d I proclaim liberty to the captives, and the opening of the prison to them that are bound.^e Behold, I have broken your bonds, shaken the foundations of your prisons, and opened the iron gates.^f By the blood of the covenant have I sent forth the prisoners out of the pit wherein there is no water.^g Arise, O redeemed of the Lord, put off the raiment of your captivities; ^h arise, and come away.

2. From the dark and noisome prison of sin.

The dark and noisome prison of sin shall no longer detain you; ⁱ I will loose your fetters, and knock off your bolts; sin shall not have dominion over you.^j

I will heal your backslidings; I will subdue your iniquities; ^k I will sanctify you wholly,^l and put my fear in your hearts that you shall not depart from me.^m Though your corruptions be

^a Ezek. xxxvi. 25. Heb. iv. 14. Isa. lviii. 19. ^b Heb. x. 22. Isa. xxvii. 4, 5. ^c Rom. vi. 17, 18. 1 Cor. vii. 21. ^d Job xxxiii. 18, 24. ^e Isa. lxi. 1; xlvii. 7. ^f Acts xii. 6, 10. ^g Zech. ix. 11. ^h Deut. xxi. 13. ⁱ John viii. 34-36. ^j Rom. vi. 14. ^k Mic. vii. 19. Jer. iii. 12. ^l 1 Thea. v. 23, 24. ^m Jer. xxxii. 40.

strong and many, yet the aids of my Spirit, the cleansing virtue of my blood, and the physic of my correction, shall so work together with your prayers and endeavours, as that they shall not finally prevail against you, but shall surely fall before you.^a

3. *From the gaol of the grave.*

From the strong and stinking gaol of the grave do I deliver you. O death, I will be thy plague; O grave, I will be thy destruction; ^b my beloved shall not ever see corruption.^c I will change your rottenness into glory; and make your dust arise and praise me.^d What is sown in weakness, I will raise in power; what is sown in corruption, I will raise in incorruption; what is sown a natural body, I will raise a spiritual body.^e This very flesh of yours, this corruptible flesh, shall put on incorruption; and this mortal shall put on immortality; ^f death shall be swallowed up in victory, and mortality of life.^g Fear not, O my children; come and I will show you the enemy that you dreaded: see, here lies the king of terrors, like Sisera in the tent, fastened to the ground, with the nails struck through his temples. Behold the grateful present, the head of your enemy in a charger: I bequeath you your conquered adversary, and make over death as your legacy.^h O death, where is thy sting? Where now is thine

^a Ezek. xxxvi. 37. Eph. v. 29. Isa. xxvii. 9. ^b Hos. xiii. 14.
^c Psalm xvi. 10. ^d Dan. xii. 2, 3.
 Isa. xxvi. 19. ^e 1 Cor. xv. 42, 43, 44. ^f 1 Cor. xv. 53.
^g 2 Cor. v. 4. 1 Cor. xv. 54. ^h 1 Cor. iii. 22.

armour, wherein thou trustedst?^a Come, my people, enter into your chambers;^b come to your beds of dust, and lay you down in peace, and let your flesh rest in hope,^c for even in this flesh shall you see God.^d O ye slain of death, your carcases, now as loathsome as the carrion in the ditch, will I redeem from the power of the grave;^e and fashion those vile bodies like unto the glorious body of your exalted Redeemer.^f Look, if you can, on the sun when shining in his strength; with such dazzling glory will I clothe you, O ye of little faith.^g

4. *From the dungeon of eternal darkness.*

From the terrible dungeon of eternal darkness do I hereby free you. Fear not, you shall not be hurt of the second death.^h You are delivered from the wrath to come, and shall never come into condemnation.ⁱ The flames of Tophet shall not be able to singe the hairs of your head; no, nor the smell of the fire pass upon you.^j Stand upon the brink, and look down into the horrible pit, the infernal prison, from whence I have freed you. See you how the smoke of their torments ascendeth for ever?^k Hear you the cursings and ravings, the roarings and blasphemies?^l What think you of those bellish fiends? Would you have been willing to have had them for your companions and tormentors?^m What think you of those chains of

^a 1 Cor. xv. 55.

^b Isa. xxvi. 20.

^c Isa. lvii. 2.

^d Psalm xvi. 9; xix. 25, 26, 27.

^e Psalm xlix. 15.

^f Phil. iii. 21.

^g Mat. xiii. 43.

^h Rev. ii. 11.

ⁱ Rom. viii. 1.

^j 1 Thes. v. 10.

^k John v. 24.

^l Dan.

^m iii. 27.

ⁿ Rev. xiv. 11.

^o Mat. xxv. 30.

^p Mat.

darkness? or of the rivers of brimstone, of the instruments of torment for soul and body, of those weepings, and wailings, and gnashings of teeth? ^a Can you think of an everlasting banishment, of a "Go ye cursed?" Could you dwell with everlasting, could you abide with devouring, fire? ^b This is the inheritance you were born to; ^c but I have cut off the entail, and wrought for you a great salvation. I have not ordained you to wrath; ^d but my thoughts towards you are thoughts of peace. ^e

III. Our protection from all enemies : 1. From the arrests of the law.

Here I deliver you your protection. From all your enemies I will save you; ^f I grant you a protection from the arrests of the law; your surety hath fully answered it. ^g My justice is satisfied, my wrath is pacified, my honour is repaired. ^h Behold, I am near that justify you; ⁱ who is he that shall condemn you?

2. From the usurped dominion of the powers of darkness.

I will tread Satan shortly under you, ^j and I will set your feet in triumph upon the necks of your enemies. Let not your hearts be troubled, though you be to wrestle with principalities and powers, and the rulers of the darkness of this world: ^k for

^a Mat. viii. 12.	^b Isai. xxxiii. 14.	^c Eph. ii. 3.
^d 1 Thes. v. 9.	^e Jer. xxix. 11.	^f 2 Kings xvii.
39. ^g Gal. iii. 13.	Rom. iv. 10.	^h Dan. ii. 24.
ⁱ 2 Cor. v. 19, 20.	^j Isa. l. 8.	^k Rom. xvi. 20.
^l Eph. vi. 12.		

stronger is he that is in you, than he that is in the world :^a he may bruise your heel, but you shall bruise his head.^b Behold your Redeemer, leading captivity captive, spoiling principalities and powers, and triumphing over them openly in his cross.^c See how Satan falleth like lightning from heaven ;^d and the Samson of your salvation beareth away the gates of hell, posts and all, upon his shoulders, and setteth them up as trophies of his victory ! How he pulleth out the throat of the lion, and lifteth up the heart of the traitor upon the top of his spear, and washeth his hands and dyeth his robes in the blood of those your enemies !^e

3. *From the victory of the world.*

Neither its frowns nor its flatteries shall be too hard for your victorious faith.^f Though it raise up Egypt, and Amalek, and Moab, and all its whole militia against you, yet it shall never keep you out of Canaan. Be of good comfort, your Lord hath overcome the world.^g Though its temptations be very powerful, yet this upon my faithfulness will I promise you—that no such shall come upon you, but what you shall be able to bear.^h But if I see such trials (which you fear) would be too hard for your graces, and overthrow your souls, I will never suffer them to come upon you ; nay, I will make your enemy to serve you ; and do bequeath the world, as part of your dowry, to you.ⁱ

^a 1 John iv. 4.

^b Gen. iii. 15.

^c Col. ii. 15.

^d Luke x. 18.

^e Isa. lxiii. 1, 2, 3.

^f 1 John v. 4.

^g Gal. i. 4.

^h John xvi. 33.

ⁱ 1 Cor. x. 13.

^j 1 Cor. iii. 22.

4. *From the curse of the cross.*

Afflictions shall prove a wholesome cup to you ; your Lord hath drunk the venom into his own body, and what remains for you is but a healthful potion, which, I will promise you, shall work for your good.^a Be not afraid to drink, nor desire the cup should pass from you ; I bless the cup before I give it unto you ;^c drink you all of it, and be thankful ;^d you shall find my blessing at the bottom of the cup to sweeten the sharpest afflictions to you.^e I will stand by you in all conditions, and be a fast friend to you in every change :^f in the wilderness, I will speak comfortably to you ;^g and in the fire and in the water, I will be with you. I will be a strength to the poor, and a strength to the needy in his distress ; a refuge from the storm, and a shadow from the heat,^h when the blast of the terrible ones is as a storm against the wall. Your sufferings shall not be a cup of wrath, but a grace-cup ; not a curse, but a cure ; not a cup of trembling, but a cup of blessing to you ;ⁱ—they shall not hurt you, but heal you.^j My blessing shall attend you in every condition.^k I say, not only blessed shall you be in your basket and blessed in your store, but blessed shall you be in your poverty,^l and blessed shall you be in your straits. Not only blessed shall you be in your cities, and blessed shall you be in your fields, but blessed shall you be in your bonds, and

^a Psalm cxix. 71.^b Rom. viii. 28.^c Job v. 17.^d Mat. xxvi. 26, 27.^e Jam. i. 12 ; v. 11. Psalm

xciv. 12.

^f Isa. xliii. 2.^g Hos. ii. 14.^h Isa.

xxv. 4.

ⁱ Hcb. xii. 6, 7, 8.^j Psalm cxix. 67.^k Gen. xxvi. 8.^l Gen. xxviii. 15.

blessed shall you be in your banishment; ^a blessed shall you be when you are persecuted, and when you are reviled, and your name is cast out as evil; yea, then doubly blessed.^b My choicest blessings, greatest good, and richest sweets, will I put into your evil things.^c These happy IMMUNITIES, these glorious LIBERTIES of the sons of God, by this immutable charter I do for ever settle upon you; and do, in and with my covenant, unalterably, irrevocably, everlastingly, convey unto you, and confirm upon you.

SECTION II.

The PRIVILEGES and PREROGATIVES of the covenant.

Yea, I will not only free you from your miseries, but will confer upon you royal privileges and prerogatives, and instate you into higher and greater happiness than ever you have fallen from. Lo, I give myself to you, and all things with myself.

Behold, O ye sons of men! Behold, and wonder! Be astonished, O heavens! Be moved, ye strong foundations of the earth! For you shall be my witnesses. This day do I, by covenant, bestow myself upon my servants.^d

He gives himself to us : 1. For our God.

I will be your God for ever and ever,^e your own God; ^f nothing in the world is so much your own

^a Mat. xix. 29, 30. 1 Pet. iii. 14.

^b Mat. v.

10-12.

^c 1 Pet. iv. 13, 14. Luke vi. 20, 21, 22.

^d Gen. xvii. 7.

^e Psalm xlviii. 14. Jer. xxxii. 38.

Rev. xxi. 3.

^f Psalm lxvii. 6.

as I. The houses that you have built, that you have bought, are not so much yours as I am. Here you are tenants at will; but I am your eternal inheritance: ^a these are loans for a season, but I am your dwelling-place in all generations.^b You have no where so great a propriety, so sure and unalterable a claim, as you have here. What do you count your own? Do you count your bodies your own, your souls your own? Nay, these are not your own, they are bought with a price.^c But you may boldly make your claim to me; you may freely challenge an interest in me.^d

To be to us, instead of relations, 2. Our friend.

Come near, and fear not; where should you be free, if not with your own? Where should you be bold, if not at home? You were never, in all the world, so much at home, as when you are with me. You may freely make use of me, or any of my attributes, whenever you have need; ^e I will be all to you that you can wish; I will be a friend to you.^f My secrets shall be with you,^g and you shall have all freedom and access to me, and liberty to pour out all your hearts into my bosom.^h

3. Our physician.

I will be a physician to you. I will heal your backslidings, and cure all your diseases.ⁱ Fear

^a Psalm xvi. 5; lxxiii. 20.

^b Psalm xc. 6.

^c 1 Cor. vi. 19, 20.

^d Jer. iii. 19. Isa. lxiii. 16.

^e Psalm l. 15. Jer. xlix. 11. Psalm cxlv. 18. ^f Isa. xli. 8. James ii. 23.

^g Psalm xxv. 14. John xv. 15.

^h Eph. iii. 12. Heb. iv. 16.

ⁱ Hos. xiv. 4. Psalm

not ; never did soul miscarry, that left itself in my hands, and would but follow my prescriptions.

4. *Our shepherd.*

I will be a shepherd to you.^a Be not afraid of evil tidings, for I am with you ; my rod and my staff shall comfort you. You shall not want, for I will feed you : you shall not wander, (to be lost,) for I will restore you. I will cause you to lie down in green pastures, and lead you beside the still waters.^b I will gather you with mine arm, and carry you in my bosom ; and will lead on softly, as the flock and the children be able to endure.^c If officers be careless, I will do the work myself. I will judge between cattle and cattle. I will seek that which was lost, and bring again that which was driven away ; and bind up that which was broken, and strengthen that which was sick : but I will destroy the fat and the strong, and will feed them with judgment.^d I will watch over my flock by night.^e Behold, I have appointed my ministers as your watchmen, and overseers that watch for your souls.^f Yea, mine angels shall be your watchers, and shall keep a constant guard upon my flock.^g And if, peradventure, the servants should sleep,^h mine own eyes shall keep a perpetual watch over you, by night and by day.ⁱ The keeper of Israel neither slumbereth nor

^a Psalm xxiii. 1 ; lxxx. 1.

^b Psalm xxiii.

^c Isa.

xl. 11. Gen. xxxiii. 13, 14.

^d Ezek. xxxiv. 2-4,

16, 17.

^e Isa. xxvii. 3.

^f Heb. xiii. 17. Acts

xx. 28.

^g Dan. iii. 28 ; vi. 22.

^h Psalm xxxiv. 7.

ⁱ Mat. xiii. 25, 27.

^j Psalm xxxv. 15 ; xxxiii. 18. 2

Chron. xvi. 9.

sleepeth,^a nor withdraweth his eyes from the righteous.^b I will guide you with mine eye, I will never trust you out of mine own sight.^c

5. *Our sovereign.*

I will be a sovereign to you. The Lord is your judge, the Lord is your lawgiver, the Lord is your king.^d Fear not the unrighteousness of men; I will judge your cause, I will defend your rights.^e You shall not stand at man's bar, you shall not be cast at their vote; let them curse, I will bless; let them condemn, I will justify.

When you come upon trial for your lives, to have your eternal state decided, you shall see your friend, your father, upon the bench.^f Into my hands shall your cause be cast, and you shall surely stand in judgment, and be found at the right hand among the sheep, and hear the king say, "Come, ye blessed, inherit the kingdom."^g

6. *Our husband.*

I will be a husband to you.^h In lovingkindness and in mercies will I betroth you unto me for ever.ⁱ I will espouse your interest, and will be as one with you, and you with me:^j you shall be for me, and not for another; and I also will be for you.^k Though I found you as a helpless infant, exposed in its blood, all your unworthiness doth

^a Psalm cxvii. 3, 4. ^b Job xxxvi. 7. ^c Psalm xxxii. 8.
^d Isa. xxxiii. 22. ^e Deut. xxxii. 36.
^f Psalm cxl. 12; ix. 4. ^g Psalm l. 6. Eccl. iii. 16, 17.
^h Mat. xxv. 33, 34; x. 32. ⁱ Isa. liv. 5. ^j Hos. ii. 19, 20.
^k John xvii. 11, 22, 23. ^l John iv. 15, 16.
Rev. xxi. 3. ^m Hos. iii.

not discourage me. Lo, I have looked upon you, and spread my skirt over you, and put my comeliness upon you. Moreover, I swear unto you, and enter into covenant with you, and you shall be mine.^a Behold, I do (as it were) put myself out of my own power, and do here solemnly, in this my marriage-covenant, make away myself to you;^b and, with myself, all things;^c I will be an everlasting portion to you.^d Lift up now your eyes eastward, and westward, and northward, and southward: have ye not a worthy portion, a goodly heritage? Can you cast up your riches, or count your own happiness? Can you fathom immensity, or reach omnipotency, or comprehend eternity? All this is yours. I will set open all my treasures to you, I will keep back nothing from you.

SECTION III.

He maketh over himself to us in all his ESSENTIAL PERFECTIONS *and* PERSONAL RELATIONS.

All the attributes in the Godhead, and all the persons in the Godhead, do I hereby make over to you. I will be yours in all my essential perfections, and in all my personal relations.

I. In all his ESSENTIAL PERFECTIONS.

1. His eternity, as the date of our happiness.

My eternity shall be the date of your happiness.
I am the eternal God; and while I am, I will

^a Ezek. xvi. 4-10. ^b Jer. xxiv. 7; xxx. 21, 22; xxxi. 33, 34. ^c Rom. viii. 32. ^d Rev. xxi. 7. ^e Ezek. xlv. 28. Jer. li. 19; Psalm cxix. 57.

be life and blessedness to you.^a I will be a never-failing fountain of joy, and peace, and bliss unto you.^b I am the first and the last, that was, and is, and is to come; and mine eternal power and Godhead shall be bound to you.^c

I will be your God, your Father, your friend, while I have any being.^d I have made mine everlasting choice in pitching upon you.^e Fear not, for the eternal God is your refuge; and underneath are the everlasting arms.^f My durable riches and righteousness shall be yours; ^g though all should forsake you, yet will not I forsake you. When the world, and all that is therein, shall be burnt up, I will be a standing portion for you. When you are forgotten among the dead, with everlasting loving-kindness will I remember you.^h

2. *His unchangeableness, as the rock of our rest.*

Mine unchangeableness, as the rock of your rest.ⁱ When all the world is like the troubled ocean round about you, here you may fix and settle; I am your resting-place.^j

The immutability of my nature, and of my counsel, and of my covenant, are footing for your faith, and a firm foundation for your strong and everlasting consolation.^k When you are afflicted, tossed with tempests, and not comforted,^l put into

^a Psalm xxix. 10, 11; cxlvi. 10. 1 Tim. i. 17. 1 Pet. v. 10. ^b Psalm xxxvi. 7-9; xvi. 11. ^c Isa. xxxv. 10. Jer. xxxii. 40.

^d Isa. ix. 6. Jer. xxxi. 9. ^e Psalm cxxxii. 18, 14. Hos. ii. 19. ^f Dent. xxxiii. 27.

^g Pro. viii. 10. ^h Heb. xiii. 5. Psalm xxvii. 10. Isa. liv. 10. ⁱ Mal. iii. 6. Psalm lxii. 6, 7; xcii. 15. ^j Jer. l. 6. 2 Chron. xiv. 11. ^k 2 Tim.

ii. 19. Heb. vi. 17, 18. ^l Isa. liv. 11.

me ; I am a haven of hope, I am a harbour of rest for you ; here cast your anchors, and you shall never be moved.^a

3. *His omnipotency, for our guard.*

Mine omnipotency shall be your guard. I am God Almighty, your Almighty Protector, your Almighty Benefactor.^b

What ! though your enemies are many ?^c More are they that are with you, than they that are against you ; for I am with you.^d What ! though they are mighty ? They are not almighty. Your Father is greater than all, and none shall pluck you (pluck while they will) out of my hands.^e Who can hinder my power, or obstruct my salvation ?^f Who is like unto the God of Jeshurun, who rideth on the heaven for your help, and in his excellency on the sky ? I am the sword of your defence, and the shield of your excellency.^g I am your rock and your fortress, your deliverer, your strength, the horn of your salvation, and your high tower.^h I will maintain you against all the power of the enemy : you shall never sink, if omnipotency can support you.ⁱ The gates of hell shall not prevail against you :^j your enemies shall find hard work of it. They shall overcome victory, or enervate omnipotency, or corrupt fidelity, or change immutability, or else they cannot finally prevail against

^a Jer. xvii. 13, 17. Psalm xlvi. 1, 2, 5 ; cxv. 1.

^b Gen. xv. 1 ; xvii. 1. ^c Psalm xxv. 19. ^d 2 Chron. xxii. 7, 8. 2 Kings vi. 16. ^e John x. 28. ^f Isa. xliii. 13. Dan. iv. 35. 2 Pet. ii. 9. ^g Deut. xxxiii. 26, 29. ^h Psalm xviii. 2. ⁱ 1 Pet. i. 5. Exod. xxviii. 12. ^j Heb. vii. 25 ; ix. 24. ^k Mat. xvi. 18.

you; either they shall bow or break.^a Though they should exalt themselves as the eagle, though they should set their nest among the stars, even thence will I bring them down, saith the Lord.^b

4. *His faithfulness, for our security.*

My faithfulness shall be your security.^c My truth, yea, my oath shall fail, if ever you come off losers by me.^d I will make you to confess, when you see the issue and upshot of all my providences, that I was a God worthy to be trusted, worthy to be believed, worthy to be rested in and relied upon.^e If you walk not in my judgments, you must look for my threats and frowns; yea, and blows too; and you shall see that I am not in jest with you, nor will indulge you in your sins.^f Nevertheless, my loving-kindness will I never take from you, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.

5. *His mercies, as our store.*

My mercies shall be your store.^g I am the Father of mercies; and such a Father I will be to you.^h I am the Fountain of mercies; and this Fountain shall be ever open to you.ⁱ My mercies are very many, and they shall be multiplied

^a Rev. iii. 9. Isa. lxvi. 4. ^b Obad. 4. Jer. xlix. 16.

^c Psalm lxxxix. 33-35.

^d Isa. liv. 9, 10. Mark x.

29, 30. ^e Psalm xxxiv. 4-6, 8; lxxxiv. 12; cxlvi.

5. Jer. xvii. 7, 8. Psalm xxii. 4, 5. ^f Psalm lxxxix.

30-32, &c. Amos iii. 2. 1 Sam. xii. 15. 1 Pet. iv.

17. ^g Isa. xlvii. 7; lxiii. 7. Psalm cxix. 41. ^h 2 Cor.

i. 3. ⁱ Psalm xxxvi. 9. Rev. xxi. 6.

towards you ; ^a very great, and they shall be magnified upon you ; ^b very sure, and they shall be for ever sure to you ; ^c very tender, and they shall be infinitely tender of you. ^d Though the fig-tree do not blossom, nor the vine bear, nor the flock bring forth ; fear not, for my compassions fail not. ^e Surely goodness and mercy shall follow you all the days of your lives. ^f Even to your old age I am he, and even to hoary hairs will I carry you. I have made, and I will bear ; even I will carry and deliver you. ^g I will make an everlasting covenant with you, that I will not turn away from you to do you good. ^h I swear that I will show you the kindness of God. ⁱ I can as soon forget to be God, as forget to be gracious. ^j While my name is "JEHOVAH, merciful, gracious, long-suffering, abundant in goodness and truth," I will never forget to show mercy to you. ^k All my ways towards you shall be mercy and truth. ^l I have sworn that I would not be wroth with you, nor rebuke you ; for the mountains shall depart, and the hills be moved ; but my kindness shall not depart from you ; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on you.

6. *His omniscieny, as our overseer.*

Mine omniscieny shall be your overseer. Mine eyes shall be ever open, observing your wants, to

^a Nel. ix. 17. Isa. lv. 7. ^b 1 Chron. xxi. 13. Gen. xix. 19. ^c Isa. xxii. 23. ^d Psalm cxix. 156 ; ciii. 4. ^e Hab. iii. 17. Lam. iii. 22. ^f Psalm xxiii. 6. ^g Isa. xlv. 4. ^h Jer. xxxii. 40. ⁱ 1 Sam. xx. 14, 15, 17 ; xxv. 9, 10. ^j Psalm lxvii. 9. ^k Psalm ciii. 17 ; xxxiv. 6, 7. ^l Psalm xxv. 10.

relieve them, and your wrongs, to avenge them.^a Mine ears shall be ever open, to hear the prayers of my poor, the cries of mine oppressed, the clamours, the calumnies, and reproaches of your enemies.^b Surely I have seen your affliction, and known your sorrows: and shall not God avenge his own elect? I will avenge them speedily.^c I see the secret plots and designs of your enemies against you,^d and will disannul their counsels; ^e I see your secret integrity, and the uprightness of your heart towards me, while the carnal and censorious world condemns you as hypocrites.^f Your secret prayers, fasts, and tears, which the world knoweth not of,—I observe them, and I record them.^g Your secret care to please me, your secret pains with your own hearts, your secret self-searching and self-denial,—I see them all; and your Father, which seeth in secret, shall reward them openly.^h

7. *His wisdom, as our counsellor.*

My wisdom shall be your counsellor. If any want wisdom, let him ask of me, and it shall be given him.ⁱ I will be your deliverer. When you are in darkness, I will be a light to you;^j I will make your way plain before you.^k You are but short-sighted, but I will be eyes to you.^l I will

^a 1 Pet. iii. 12. Exod. iii. 7. ^b Psalm xxxiv. 15.
 Exod. ii. 24, 25. Zeph. ii. 8-10. ^c Luke xviii. 2,
 7, 8. ^d Psalm xxxvii. 12; lxxxiii. 3, 4; xxxiii. 10. Jer.
 xi. 19. ^e Isa. viii. 10; xxix. 14, 15; liv. 17. ^f Job
 i. 8-11. 2 Chron. xv. 17. ^g Mat. iv. 6, 18.
 Acts x. 4. ^h Mat. xxv. 34-36. 2 Chron. xxxiv. 27.
ⁱ James i. 5. ^j Micah vii. 8. ^k Isa. xlii. 16;
 lvii. 14. ^l Isa. xlii. 6, 7; xlix. 6.

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^a 1 Pet. iii. 12. Exod. iii. 7.

Exod. ii. 24, 25. Zeph. ii. 8-10.

7, 8. ^d Psalm xxxvii. 12; lxxiii. 3, 4; lxxviii. 10; xxix. 14, 15; liv. 17.

lat. xxv. 34-36.

^j Micah vii. 8.

xliv. 6, 7; xlix. 6.

^b Psalm xxxiv.

^c Luke xlviii.

^e xlviii. 10.

^f Mat. 17.

^g 2 Chron. iv. 6, 7.

^h Isa. xlii. 1.

watch over you, to bring upon you all the good I have promised,^a and to keep off all the evil you fear; or to turn it into good.^b You shall have your food in its season, and your physic in its season; mercies, afflictions, all suitable and in their season.^c

I will outwit your enemies, and make their oracles to speak but folly.^d The old serpent shall not deceive you, I will acquaint you with his devices.^e The deceitful hearts you fear, shall not undo you; I will discover their wiles.

I know how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished.^f Trust in me with all your hearts, and lean not to your own understanding; ^g I am God that performeth all things for you.^h I will forfeit the reputation of my wisdom, if I make you not to acknowledge, when you see the end of the Lord,ⁱ (though at present you wonder, and reach not the meaning of my proceedings,^j) that all my works are in weight, and in number, and in time, and in order; ^k if I force you not to cry out, "Manifold are thy works; in wisdom hast thou made them all."^l

8. *His justice, as our avenger and rewarder.*

My justice shall be your avenger and rewarder.^m Fear not to approach; fury is not in me.ⁿ My justice is not only appeased towards you, but

^a Jer. xxxi. 28; xxxii. 41, 42.

^b Psalm xci. 10, 14.

Jer. xxiv. 5.

^c Psalm xxiii. 2, 3.

¹ Pet. i. 6. Isa.

xxvi. 7-9.

^d Isa. xix. 8-15.

^e 2 Cor. ii. 11.

^f 2 Pet. ii. 9.

^g Pro. iii. 5.

^h Psalm lvii. 2.

ⁱ James v. 11.

^j Jer. xii. 1.

^k Eccl. iii. 1, 14.

^l Psalm xxxiii. 4; cxlv. 10; civ. 24.

^m 2 Thes. i. 6.

ⁿ 2 Tim. iv. 8.

^o Isa. xxvii. 4.

engaged for you.^a I am so fully satisfied in the sacrifice of my Beloved, that justice itself, that was as a flaming sword drawn against you, doth now greatly befriend you; and that which was an amazing, confounding terror, shall now become your relief and consolation.^b Under all your oppressions, here shall your refuge be.^c Let me know your grievances, my justice shall right your wrongs, and reward your services.^d You may conclude upon your pardon, conclude upon your crowns, conclude upon reparation for all your injuries; and all from the sweet consideration of my justice; * the thought of which, to others, is as the horrors of the shadow of death. If you sin, despair not; remember, I am just to forgive you. If you are at any pains or cost for me, do not count it lost, for I am not unrighteous to forget you. I am the Righteous Judge, that have laid up for you, and will set on you, the crown of righteousness. Are you reviled, persecuted, defamed? Forget not that I am righteous to render tribulation to them that trouble you; and to you that are troubled, rest with me. Though all your services and sufferings deserve not the least good at my hands, yet as I have freely passed my promise to reward them, so I will as justly keep it.

9. *His omnipresence, as company for us.*

Mine omnipresence shall be company for you.^e

^a Isa. xii. 1. ^b Eccl. iii. 17; v. 8. Psalm ix. 1, 9-14; xcvii. 1; xcix. 1. ^c Psalm vi. 9; ciii. 6.
^d Psalm cxlvi. 7. Heb. vi. 10. ^e 1 John i. 9, 11, 12. 2 Tim. iv. 8. 2 Thess. i. 4, 5. 1 Pet. ii. 28.
^f 1 Chron. xxii, 18, Josh. i. 5, 9. Isa. xli. 10.

Surely I will be with you, to bless you.^a No bolts, no bars, nor bonds, nor banishment, shall remove you from me, nor keep my presence and the influences of heaven from you.^b I am always with you : ° in your darkest nights, in your deepest dangers, I am at hand with you, a very present help in the time of trouble.^d I am not a God afar off, or asleep, or in a journey, when you need my counsel, mine ear, or aid. I am always nigh unto them that fear me.^e

No Patmos, no prison shall hinder the presence of my grace from you.^f My presence shall perfume the noisomest wards, and lighten the darkest dungeon where you can be thrust.^g

10. *His holiness, as a fountain of grace to us.*

My holiness shall be a fountain of grace to you.^h I am the God of hope,ⁱ the God of love,^j the God of patience,^k the Author and Finisher of faith,^l the God of all grace ; ^m and I will give grace to you.ⁿ My design is to make you partakers of my holiness.^o

I will be a constant spring of spiritual life to you.^p The water that I shall give you, shall be in you as a well of water, springing up into everlasting life. The seed of life that I shall put into you, shall be so fed, and cherished, and maintained by

^a Gen. xxvi. 24. ^b Gen. xxxix. 21, 23. ^c Mat. xxviii. 20. ^d Psalm xlv. 1 ; xxxiv. 18. ^e Psalm lxxxv. 9 ; cxlv. 18 ^f Rev. i. 9, 10. Acts xvi. 25, 26. ^g Acts xii. 7. Isa. lviii. 10. ^h John i. 16. ⁱ 2 Pet. i. 4. ^j Rom. xv. 13. ^k 2 Cor. xiii. 11. ^l Rom. xv. 5. ^m Heb. xii. 2. ⁿ 1 Pet. v. 10. ^o Psalm lxxxiv. 11. ^p Heb. xii. 10. Gal. ii. 20. John xiv. 19 ; viii. 12 ; x. 10 ; xiv. 6.

my power, that it shall be immortal.^a The unction that you shall receive from the Holy One, shall abide in you, and teach you all things necessary for you; and, as it hath taught you, you shall abide in him.^b Keep but the pipes open, and ply the means which I have prescribed, and you shall flourish in the courts of your God.^c Yea, I will satisfy your soul in drought, and make fat your bones, and ye shall be like a watered garden.^d Lo, I will be as the dew unto you, and you shall grow as the lily, and cast forth your roots as Lebanon; and your branches shall spread, and your beauty shall be as the olive tree;^e you shall still bring forth fruit in old age, you shall be fat and flourishing.^f

11. *His sovereignty, to be, as it were, commanded by us.*

My sovereignty shall be commanded by you.^g You shall be my favourites, men of power to prevail with me.^h All mine attributes shall be at the command of your prayers.ⁱ

12. *His all-sufficiency, to be the lot of our inheritance.*

In sum, mine all-sufficiency shall be the lot of your inheritance.^j My fulness is your treasure;^k

^a John iv. 14. 1 John iii. 9. 1 Pet. i. 23. Col. ii. 19.
^b John xiv. 16, 17. 1 John ii. 20, 27. ^c Pro. viii.
 34. Psalm xcii. 13. ^d Isa. lviii. 11. ^e Hos. xiv.
 5, 6. ^f Psalm xcii. 14. ^g Gen. xxxii. 26, 28. Deut.
 xi. 14. Mat. xxi. 22. ^h Hos. xii. 4. James v. 17, 18.
ⁱ Isa. xlv. 3, 11. ^j Gen. viii. 1. Psalm xvi. 5, 6.
^k Numb. xviii. 20. Deut. x. 9. Psalm xvi. 5, 6.

my house is your home.^a You may come as freely to my store as to your own cupboard;^b you may have your hand as freely in my treasures as in your own purses.

You cannot ask too much, you cannot look for too much, from me.^c I will give you comforts, or be myself to you instead of all comforts.^d You shall have children, or I will be better to you than ten children;^e you shall have riches, or I will be more to you than all riches.^f

You shall have friends, if best for you; or else I will be your comforter in your solitude;^g your counsellor in your distress.^h If you leave father or mother, or houses, or lands, for my sake, you shall have a hundred-fold in me, even in this time.ⁱ When your enemies shall remove your comforts, it shall be but as letting the cistern run, and opening my fountain; or putting out the candles, and letting in the sun. The swelling of the waters shall raise higher the ark of your comfort.^j I will be the staff of bread to you, your life, and the strength of your days.^k I will be the house and home to you; you shall dwell with me; yea, dwell in me, and I in you.^l I will stand and fall with you.^m I will repair your losses, and relieve your needs.ⁿ Can you burn out the lamp of heaven, or lave out the boundless ocean with your hands?

^a Psalm xci. 1, 9. ^b Eph. iii. 12. ^c Eph. v. 20.
 Mat. vii. 7, 8. ^d Gen. xv. 1. Psalm lxxxiv. 11.
^e 1 Sam. i. 8. Isa. lvi. 5. ^f 2 Cor. vi. 10. ^g Isa.
 li. 5. John xiv. 18. 2 Cor. i. 3, 4. ^h Psalm lxxiii. 25,
 26. ⁱ Mark x. 30. ^j Rom. v. 3. Heb. x. 34. Acts
 v. 41. ^k Deut. xxx. 20. Isa. xxxiii. 16. ^l Deut.
 xxxiii. 12. John xiv. 23. 1 John iii. 24. ^m Psalm
 xxxvii. 17, 24; lvi. 4. Isa. xli. 10. ⁿ Phil. iv. 19.
 Mark viii. 35. Mat. xix. 27-29.

Why, the sun shall be dark, and the sea be dry, before the Father of lights, the Fountain of mercies, shall be exhausted. Behold, though the world hath been spending upon the stock of my mercy, ever since I created man upon the earth, yet it runs with full stream; still my sun doth diffuse its rays, and disburse its light, and yet shines as bright as ever: much more can I dispense of my goodness, and fill my creatures brimful and running over, and yet have never the less in myself: and till this all-sufficiency be spent, you shall never be undone. I am the God of Abraham, and of Isaac, and of Jacob;^a and whatever I was to them, I will be to you.

Are you in want? You know whither to go: I am ever at home; you shall not go away empty from my door. Never distract yourselves with cares and fears, but make known your requests by prayer and supplication unto me;^b I will help when all do fail.^c When friends fail, and heart fails,^d when your eye-strings crack, and your heart-strings crack, when your acquaintance leaves you, and your soul leaves you, my bosom shall be open to you;^e I will lock up your dust, I will receive your souls.

13. *His infiniteness, to be the extent of our inheritance.*

And mine infiniteness shall be the extent of your inheritance. Can you, by searching, find out God? Can you find out the Almighty to per-

^a Exod. iii. 6.

^b Phil. iv. 6.

^c Psalm lxxiii.

26. Isa. lxiii. 5. Psalm cii. 17.

^d Psalm lxxiii. 28.

^e Psalm xlix. 14. 2 Cor. v. 1. Luke xv. 22.

fection? It is as high as heaven; what can you do? Deeper than hell; what can you know?^a This height incomprehensible, this deep unfathomable, shall be all yours, for ever yours.

I am your inheritance, which no line can measure, no arithmetic can value, no surveyor can describe.^b

Lift up now your eyes to the ancient mountains, and to the utmost bounds of the everlasting hills; all that you can see is yours.^c But your short sight cannot ken the moiety of what I give you; and when you see and know most, you are no less than infinitely short of the discovery of your own riches.^d

II. *In all his PERSONAL RELATIONS.*

Yea, further, I will be yours in all my personal relations.

First. *God the Father, to be a Father to us.*

I am the everlasting Father, and I will be a *Father to you.*^e I take you for my sons and daughters.^f Behold, I receive you, not as servants, but as sons, to abide in my house for ever.^g Whatever love or care children may look for from their father, that may you expect from me;^h and much more, as I am wiser, and greater, and better than any earthly parents. If earthly fathers will give good things to their children, much more will I give to you.ⁱ If such cannot forget their

^a Job xi. 7, 8. Psalm l. 7. ^b Ezek. xlv. 28. ^c Eph. iii. 8. 1 Tim. vi. 16. Psalm cxlv. 3. ^d Gen. xlix. 25, 26.

^e Eph. iii. 8. Rom. xi. 33. John xvii. 22, 24. ^f John xx. 17. ^g 2 Cor. vi. 18. ^h John viii.

ⁱ 25, 26.

^j Mat. vi. 31, 32.

^k Luke xi. 13.

children, much less will I forget you.^a What would my children have? Your father's heart, and your father's house; your father's care, and your father's ear; your father's bread, and your father's rod;—all these shall be yours.^b

1. *He promiseth his fatherly affection.*

You shall have my fatherly affection. My heart I share among you, my tenderest love I bestow upon you.^c

2. *His fatherly compassion.*

My fatherly compassion. As a father pitieth his children, so will I pity you.^d I will consider your frame, and not be extreme to mark what is done amiss by you; but cover all with a mantle of my excusing love.^e

3. *His fatherly instruction.*

My fatherly instruction. I will cause you to hear the sweet voice behind you, saying, "This is the way." I will tender your weakness, and inculcate mine admonitions, line upon line;^f and feed you with milk, when you cannot digest stronger meat.^g I will instruct you, and guide you with mine eye.^h

4. *His fatherly protection.*

My fatherly protection. In my fear is strong

^a Isa. xlix. 15. ^b Job vii. 17. John xiv. 2. 1 Pet. v. 7. Mat. vii. 9. Luke xii. 30-32. Heb. xii. 7.
^c 1 John iii. 1. Jer. xxxi. 3. Isa. l. 8. ^d Psalm ciii. 18, 14. ^e Psalm lxxviii. 39. ^f Isa. xxx. 21.
^g Isa. xxviii. 18. 1 Cor. iii. 2. ^h Psalm xxxii. 8.

confidence, and my children shall have a place of refuge.^a My name shall be your strong tower; to which you may at all times fly, and be safe.^b To your strong hold, ye prisoners of hope! ^c I am an open refuge, a near and inviolable refuge for you.^d

5. *His fatherly provision.*

My fatherly provision. Be not afraid of want; in your father's house there is bread enough.^e I will care for your bodies. Care not for what you shall eat, drink, or put on: let it suffice you, that your Heavenly Father knoweth that you have need of all these things.^f I will provide for your souls; meat for them, mansions for them, and portions for them.^g

Behold, I have spread the table of my Gospel for you, with privileges and comforts that no man taketh from you.^h I have set before you the bread of life, and the tree of life, and the water of life: ⁱ eat, O friends! Drink abundantly, O beloved!

But all this is but a taste of what I have prepared. You must have but smiles and hints now; and be contented with glimpses and glances here: but you shall be shortly taken up into your Father's bosom, and live for ever in the fullest views of his glory.^j

6. *His fatherly probation.*

My fatherly probation. I will chasten you,

^a Prov. xiv. 26. ^b Prov. xviii. 10. ^c Zech. ix. 12.
^d Psalm xlviii. 3. Deut. iv. 7. Job xi. 18, 19.
^e Psalm xxxiv. 9. Luke xv. 17. ^f Mat. vi. 25 to the
end. Luke xii. 22-34. ^g John vi. 30-59. Psalm cxlvi.
15. Psalm xvi. 5, 6. Lam. iv. 24. ^h Isa. xxv. 6.
ⁱ Mat. xxii. 4. Prov. ix. 2. ^j John vi. 48. Rev. ii. 7;
xxii. 17. ^k 1 Thes. iv. 17.

because I love you; that you may not be condemned with the world.*

Secondly. *God the Son, to be a husband to us.*

My Son I give unto you, in a marriage-covenant for ever.^b I make him over to you, as wisdom, for your illumination; righteousness, for your justification; sanctification, for the curing of your corruptions; redemption, for your deliverance from your enemies.^c I bestow him upon you with all his fulness, all his merits, and all his graces.

He shall be yours in all his offices. I have anointed him for a *prophet*. Are you ignorant? He shall teach you; he shall be eye-salve to you.^d I have sent him to preach the Gospel to the poor, to recover sight to the blind, and to set at liberty them that are bruised.^e

I have established him, by oath, as a *priest* for ever.^f If any sin, he shall be your advocate; he shall expiate your guilt, and make the atonement.^g Have you any sacrifice and service to offer? Bring it unto him, and you shall receive an answer of peace.^h Present your petitions by his hand; him will I accept.ⁱ Having such an high priest over the house of God,^j you may come and welcome; come with boldness.

Him have I set up as a *king* upon my holy hill of Sion. He shall rule you, he shall defend you.^k He is the king of righteousness, king of peace;

* 1 Cor. xi. 32. Prov. iii. 11, 12. ^b Isa. ix. 6; xlii. 6. 2 Cor. xi. 2. ^c 1 Cor. i. 30. ^d Isa. xlix. 6; xlii. 16. Rev. iii. 18. ^e Luke iv. 18. ^f Psalm cx. 4. ^g 1 John ii. 1, 2. Zech. xiii. 1. ^h 1 Pet. ii. 5. Heb. xiii. 15. ⁱ John xiv. 13, 14. ^j Heb. x. 19, 20, 21, 22. ^k Isa. ix. 6, 7. Mat. i. 21.

and such a king shall he be to you.^a I will set up his standard for you; ^b I will set up his throne in you.^c He shall reign in righteousness, and rule in judgment. He shall be a hiding-place from the wind, and a covert from the tempest, and the shadow of a great rock in a weary land.^d He shall hear your causes, judge your enemies,^e and reign till he hath put all under his feet; ^f yea, and under your feet: for they shall be as ashes under you, and you shall tread them, saith the Lord of hosts.^g Yea, I will undo them that afflict you; and all they that despised you, shall bow themselves down at the soles of your feet.^h And you shall go forth, and behold the carcasses of the men that have trespassed against me: their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.ⁱ

Thirdly. *God the Spirit, to be counsellor and comforter to us.*

My Spirit do I give unto you, for your counsellor and comforter.^j He shall be a constant inmate with you, and shall dwell in you, and abide with you for ever.^k I consecrate you as temples to his holiness.^l He shall be your guide, he shall lead you into all truth.^m He shall be your advocate, to indite your prayers and make intercession for you, and shall fill your mouths with the

^a Heb. vii. 2. Jer. xxiii. 6. Eph. ii. 14. ^b Isa. xlix. 22. ^c Psalm cx. 2. Luke xvii. 21. ^d Isa. xxxii. 2. ^e Isa. xi. 3, 4, 5. ^f Psalm cx. 1. 1 Cor. xv. 25. ^g Mal. iv. 3. ^h Isa. lx. 14. Zeph. iii. 19. ⁱ Isa. lxvi. 24. ^j John xvi. 7. Rom. viii. 14. ^k Ezek. xxxvi. 27. John xiv. 16, 17. ^l 1 Cor. iii. 16, 17; vi. 19. ^m Gal. v. 18. John xiv. 26.

arguments that he knows will prevail with me.^a He shall be oil to your wheels, and strength to your ancles; wine to your hearts, marrow to your bones, and wind to your sails. He shall witness your adoption.^b He shall seal you up to the day of redemption, and be to you the earnest of your inheritance, until the redemption of the purchased possession.^c

SECTION IV.

*He giveth all things with himself, both PRESENT
and TO COME.*

And as I give you myself, so much more all things with myself; ^d earth and heaven; life and death; things present, and things to come.^e

I. THINGS PRESENT *ours*.

Things present are yours. Lo, I give you Caleb's blessing,—the upper springs and the nether springs. I will bless you with all spiritual blessings, in heavenly places, in Christ.^f

First. *The UPPER SPRINGS, or blessings spiritual:*
as, 1. Adoption, access, audience, peace, per-
severance.

To you pertaineth the adoption, and the glory, the covenants, and the service of God, and the promises.^g To you will I give the white stone and the new name,^h access into my presence,ⁱ the

^a Rom. viii. 26, 27. ^b Rom. viii. 16. ^c Eph. i. 14; iii. 14. ^d 2 Cor. i. 22. ^e Rom. viii. 32. ^f 1 Cor. iii. 22.
^g John xvi. 13. ^h Eph. i. 3. ⁱ Rom. ix. 4.
^j Rev. ii. 17. ^k Eph. iii. 12.

acceptation of your persons,^a the audience of your prayers.^b

Peace I leave with you; my peace I give unto you.^c I will undertake for your perseverance, and keep you to the end; and then will crown mine own gift with eternal life.^d I have made you heirs of God, and co-heirs with your Lord Jesus Christ and you shall inherit all things.^e

2. *The protection of his angels.*

I have granted you mine angels for your guardians. The courtiers of heaven shall attend upon you; they shall all be ministering spirits for your good.^f Behold, I have given them charge over you, upon their fidelity to look after you and, as the tender nurses, to bear you in their arms, and to keep you from coming to any hurt!^g These shall be as the careful shepherd, to watch over my flock by night, and to encamp round about my fold.^h

3. *The inspection of his ministers.*

My ministers I give for your guides.ⁱ Paul Apollos, Cephas,—all are yours.^j I am always with them, and they shall be always with you, to the end of the world.^k You shall have pastors after mine own heart;^l and this shall be my covenant with you, that my Spirit, which is upon you,

Eph. i. 6. ^b 1 John v. 14, 15. James v. 14, 15.
16. ^c John xiv. 27. ^d Jer. xxxii. 40. John x. 28.
Phil. i. 6. ^e Rom. viii. 17. Rev. xxi. 7. ^f Heb
i. 14. ^g Psalm xci. 11, 12. ^h Psalm xxxiv. 7.
ⁱ Eph. iv. 11. ^j 1 Cor. iii. 22. ^k Mat. xxviii. 20.
Eph. iv. 13. ^l Jer. iii. 15; xxiii. 4.

and my words, which I have put into your mouth, shall not depart out of your mouth, nor the mouth of your seed, nor of your seed's seed, saith the Lord, from henceforth and for ever.^a

4. *The rod of his discipline.*

In short, all my officers shall be for the profiting and perfecting of you ;^b all mine ordinances shall be for the edifying and saving of you.^c The very severities of my house, admonitions, censures, &c., and the whole discipline of my family, shall be for the preventing of your infection, the curing of corruption, the procuring of your salvation.^d

My word have I ordained for converting your souls, enlightening your eyes, rejoicing your hearts, cautioning you of dangers, cleansing your defilements, and conforming you to mine image.^e To you I commit the oracles of God :^f here you shall be furnished against temptations ;^g hence you shall be comforted under distresses and afflictions ;^h here you shall find my whole counsel.ⁱ This shall instruct you in your way, correct you in your wanderings, direct you into the truths to be believed, detect to you the errors to be rejected.^j

5. *The pledges of his sacraments.*

My sacraments I give you as the pledges of my love. You shall freely claim them ; they are chil-

^a Isa. lix. 21. ^b Eph. iv. 12. ^c 2 Cor. xii. 19.
^d Rom. i. 16. ^e 1 Cor. v. 5, 6, 7. ^f Mat. xviii. 15.
^g James v. 20. ^h Psalm xix. 7, 8, 9, 11. ⁱ Eph. v. 26.
^j 2 Cor. iii. 18. ^k Rom. iii. 2. ^l Mat. iv. 4.
^m Eph. vi. 11, 17. ⁿ Psalm cxix. 92, 93. ^o Acta
xx. 27. ^p 2 Tim. iii. 16. ^q Psalm cxix. 105.

THE SAINT'S PRO-

ation of your persons,^a the audience
rs.^b

ace I leave with you; my peace I
• I will undertake for your perse-
p you to the end; and then will
n gift with eternal life.^d I have m-
God, and co-heirs with your Lord
ad you shall inherit all things.^e

2. *The protection of his a*

I have granted you mine
guardians. The courtiers of he-
upon you; they shall all be mini-
your good.^f Behold, I have
over you, upon their fidelity
and, as the tender nurses, to
arms, and to keep you from co-
These shall be as the carefi-
over my flock by night, a
about my fold.^h

3. *The inspection*

My ministers I give
Apollos, Cephas,—all a
with them, and they sh-
the end of the world.ⁱ
after mine own heart;
nant with you, that m-

Eph. i. 6.

16. c John xiv. 27.

Phil. i. 6.

i. 14.

Eph. iv. 11.

Eph. iv.

dren's bread. Lo, I have given them as seals, to certify all that I have here promised you ;^a and when these sacred signs are delivered unto you, then know and remember, and consider in your hearts, that I therein plight you my troth, and set to my hand, and do thereby ratify and confirm every article of these indentures, and do actually deliver into your own hands this glorious charter, with all its immunities and privileges, as your own for ever.^b

Secondly. *The NETHER SPRINGS, or mercies temporal*: 1. *The supply of his creatures.*

And having sowed to you so largely in spiritual blessings, shall you not much more reap the temporal? Be you not of doubtful mind;—all these things shall be added unto you.^c My creatures I grant for your servants and supplies.^d Heaven and earth shall minister to you: all the stars in their courses shall serve you, and (if need be) shall fight for you.^e And I will make my covenant for you with the beasts of the field, and with the fowls of heaven; and you shall be in league with the stones of the field; and all shall be at peace with you.^f I will undertake for all your necessities. Do I feed the fowls, and clothe the grass; and do you think that I will neglect my children?^g I hear the young ravens when they cry; shall I not much more fulfil the desire of them that fear me?^h Fear not; you shall be sure to want no good

^a Rom. iv. 11.

^b 1 Cor. xi. 25. Gen. xvii. 10.

^c Luke xii. 29, 31.

^d Psalm viii. 3, to the end.

^e Judges v. 20.

^f Job v. 23. Hos. ii. 18.

^g Mat.

^h vi. 25, to the end.

ⁱ Psalm cxlv. 19; cxlvii. 9.

hing.^a You would not yourselves desire riches, pleasures, or preferment, to your hurt. I will give seat to them that fear me; I will be ever mindful of my covenant.^b

2. *The co-operation of his providences.*

My providences shall co-operate to your good.^c The cross wind shall blow you the sooner and swifter into your harbour. You shall be preferred, when you seem most debased; and then be greatest gainers, when you seem to be deepest losers; and most effectually promote your good, when you seem most to deny it.^d

II. THINGS TO COME *ours*.

Things to come are yours: the perfecting of your souls, the redemption of your bodies, the consummation of your bliss.

1. *At death, in glorification initiate.*

When you have glorified me for a while on earth, and finished the work I have given you to do, you shall be caught up into paradise, and rest from your labours, and your works shall follow you.^e

2. *The convoy of angels.*

I will send of mine own lifeguard to conduct some your departing souls,^f and receive you among the spirits of just men made perfect;^g and you

^a Psalm xxxiv. 10. ^b Psalm cxi. 5. ^c Rom. iii. 28.
^d 2 Cor. iv. 17. Mark x. 29. Phil i. 29.
 Rev. xiv. 18. Luke xxiii. 43. ^e Luke xvi. 22.
 Heb. xii. 23.

9. *The soul's admission into the chamber of presence, and vision of God.*

Thus shall you be brought to the King, all glorious, in raiment of needle-work, and clothing of gold; with gladness and rejoicing shall you be brought, and enter into the King's palace.^a So shall the beloved of the Lord dwell safely by him; and you shall stand continually before him, and behold the beauty of the Lord, and hear his wisdom.^b Then will I open in you an everlasting spring of joy, and you shall break forth into singing, and never cease more, nor rest day or night, saying, "Holy, holy, holy."^c

Thus shall the grand enemy expire with your breath, and the body of death be put off with your dying body; and the day of your death shall be the birth-day of your glory.^d

10. *At the resurrection, in glorification consummate, redemption complete. The return of th Redeemer. The raising of the body.*

Have faith in God.^e Wait but a little, and sorrow shall cease, and sin be no more: and th a little longer, and death shall be no more; ^f b your last enemy shall be destroyed, and yc victory completed. Yet a little while, and he t shall come will come, and you also shall ap with him in glory.^g This same Jesus which taken up from you into heaven,^h shall so com

^a Psalm xlv. 9, 13, 14, 15.

^c Rev. iv. 8. Psalm xvi. 11.

Phil. i. 20, 23. Luke xxiii. 43.

^f Rev. xx. 14; xxi. 4.

^h Acts i. 11.

^b 1 Cor. xii

^d 2 Cor. v.

^e Mark,

^g Heb. x. 37. Col

he went up into heaven; and when he cometh, he will receive you to himself; that where he is, there you may be also.^a Behold his sign, he cometh in the clouds of heaven, with power and great glory; and every eye shall see him, and all the tribes of the earth shall mourn because of him.^b But you shall lift up your heads, because the day of your redemption draweth nigh.^c Then shall he sound his trump,^d and make you to hear his voice in your dust; ^e and shall send his mighty angels to gather you from the four winds of heaven; ^f who shall carry you in the triumphant chariot of the clouds, to meet your Lord; ^g and you shall be prepared for him, and presented to him, as a bride adorned for her husband.^h

11. *Full conformity, both in body and soul, to our glorified Saviour.*

And as you have borne the image of the earthly, so shall you bear the image of the heavenly; and you shall be fully conformed, both in body and spirit, to your glorious head.ⁱ

12. *Public approbation and absolution.*

Then shall he confess you before his angels, and you shall receive your open absolution before all flesh; and be owned, approved, and applauded in the public audience of the general assembly.^k

^a John xiv. 3.

^b Rev. i. 7. Mat. xxiv. 30.

^c Luke xxi. 28. John v. 28.

^d 1 Cor. xv. 52.

^e 1 Thes. iv. 16.

^f Mat. xxiv. 31.

^g 1 Thes.

v. 17.

^h Rev. xxi. 2.

ⁱ Phil. iii. 21. Heb.

xii. 23.

^j Rev. iii. 5.

^k Mat. x. 32; xxv.

32, 34, 35.

13. *Solemn espousals.*

And you shall be, with all royal solemnities, espoused unto the King of Glory, in the presence of all his shining courtiers; ^a to the envy, and gnashing, and terror of your adversaries. ^b

14. *The coronation and enthronement of the saints :
their sitting in judgment upon the world.*

So shall your Lord, with his own hand, crown you, ^c and set you in thrones; ^d and you shall judge men and angels, ^e and you shall have power over the nations, ^f and you shall set your feet upon the necks of your enemies. ^g

Lo, I have set the very day for your instalment; ^h I have provided your crowns, I have prepared the kingdom. ⁱ Wherefore do you doubt, O ye of little faith? These are the true sayings of God. ^j Are you sure that you are now on earth? So surely shall you be shortly with me in heaven. Are you sure that you shall die? So surely you shall rise again in glory. Lo, I have said it; and who shall reverse it? You shall see me, face to face, and be with me where I am, and behold my glory; ^k for I will be glorified in my saints, and admired in all them that believe. ^l And all flesh shall know that I have loved you; ^m for I will make you the instances of my grace: ⁿ in whom the whole world shall see, how unutterably the Al-

^a Rev. xix. 7, 8. 2 Cor. iv. 14. Mat. xxv. 31.

^b Luke xiii. 28. ^c Rev. ii. 10. ^d Rev. iii. 21.

Mat. xix. 28. ^e 1 Cor. vi. 2, 3. ^f Rev. ii. 26, 27.

^g Psalm xlix. 14. ^h Acts xvii. 31. ⁱ 2 Tim. iv. 8.

Mat. xxv. 34. ^j Rev. xix. 9. ^k 1 Cor. xiii. 12.

John xvii. 24. ^l 2 Thes. i. 10. ^m Rev. iii. 9.

ⁿ Eph. i. 5, 6; ii. 7.

mighty God can advance the poor worms-meat and dust of the ground. And the despisers shall behold, and wonder, and perish; ^a for they shall be witnesses to the richness of my magnificence, and exceeding greatness of my power.^b These shall go away into everlasting punishment, but you into life eternal.^c

15. *Our triumphant ascension into heaven.*

For no sooner shall their doom be past, but the bench shall rise; ^d and the judge shall return with all his glorious train; with sound of trumpet, and shouts incredible, shall he ascend, and shall lead you to your Father's house.^e Then shall the triumphal arches lift up their heads,^f and the everlasting gates stand open, and the heavens shall receive you all; and so shall you be ever with the Lord.^g

And now will I rejoice over you with singing, and rest with my love; and heaven shall ring with joys and acclamations, because I have received you safe and sound.^h

And in that day you shall know that I am a rewarder of them that diligently seek me; ⁱ and that I did record your words,^j and bottle your tears, and tell your wanderings; ^k and kept an account, even to a cup of cold water, of whatever you said or did for my name.^l

^a Acts xiii. 41. ^b Luke xvi. 23. ^c Mat. xxv. 46.
^d Mat. xxv. 41, 46. ^e Psalm xlv. 14, 15. ^f Mat. xxv. 43.
 John xiv. 2, with 2 Cor. v. 1. ^g Psalm xxiv. 7. ^h 2 Pet.
 i. 11. ⁱ John xii. 26. ^j 1 Thes. iv. 17. ^k Luke xv.
 27. ^l Heb. xi. 6. ^m Mal. iii. 16. ⁿ Psalm
 lvi. 8. ^o Mat. x. 42.

16. *Blessed eternity.*

You shall surely find, that nothing is lost ;^a but you shall have full measure, pressed down and running over ;^b thousands of years in paradise for the least good thought, and thousands of thousands for the least good word ; and then the reckoning shall begin again, till all arithmetic be nonplussed : for you shall be swallowed up in a blessed eternity, and the doors of heaven shall be shut upon you, and there shall be no more going out.^c

17. *Glorious company.*

The glorious choir of mine holy angels, the goodly fellowship of my blessed prophets, the happy society of triumphant apostles, the royal hosts of victorious martyrs,—these shall be your companions for ever.^d And you shall come in white robes, with palms in your hands, every one having the harps of God, and golden vials full of odours ; and shall cast your crowns before me, and strike in with the multitude of the heavenly hosts, glorifying God, and saying, “ Hallelujah ! the Lord God omnipotent reigneth ! ”^e Blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and for ever.”^f

18. *Beatifical vision.*

In short, I will make you equal to the angels of God ;^g and you shall be the everlasting trumpets of my praise.^h You shall be abundantly satisfied with

^a 1 Cor. xv. 58. ^b Luke vi. 38. ^c Dan. xii. 2, 3. ^d Rev. iii. 12. ^e Luke xvi. 26. ^f Mat. viii. 11, 12. ^g Rev. vii. 9, 10, 11, 12 ; xix. 5, 6. ^h Rev. v. 18. ⁱ Luke xx. 36. ^j Rev. vii. 10, 11, 12, 15.

the fatness of my house, and I will make you drink of the rivers of my pleasures.^a You shall be an eternal excellency:^b and if God can die, and eternity run out, then, and not else, shall your joys expire. For you shall see me as I am,^c and know me as you are known;^d and shall behold my face in righteousness, and be satisfied with my likeness.^e And you shall be the vessels of my glory; whose blessed use shall be, to receive the overflowings of my goodness, and to have mine infinite love and glory poured out into you, brimful and running over, for evermore.^f

And blessed is he that hath believed; for there shall be a performance of the things that have been told him.^g The Lord hath spoken it, "You shall see my face, and my name shall be written in your foreheads, and you shall no more need the sun, or the moon; for the Lord God shall give you light, and you shall reign for ever and ever."^h

19. *He taketh us for his people.*

And as I give myself to you for your God, and all things with myself; so I take you for my covenant-people;ⁱ and you shall be mine in the day when I make up my jewels, saith the Lord of hosts; and I will spare you, as a man spareth his own son that serveth him.^j The Lord shall count when he writeth up the people,—surely they are my children.^k

^a Psalm xxxvi. 8.

^b Isa. lx. 15.

^c 1 John

iii. 2.

^d 1 Cor. xiii. 12.

^e Psalm xvii. 15.

^f Rom. ix. 23.

^g 2 Tim. ii. 20.

^h Rev. xxii. 1.

ⁱ Luke

i. 45.

^j Rev. xxii. 3, 4, 5.

^k Heb. viii. 10. Isa.

xlvi. 1.

^l Mal. iii. 17.

^m Psalm lxxxvii. 6.

I do not only require you to be mine,^a if you would have me to be for you; but I do promise to make you mine, and to work in you * the conditions which I require of you; I will circumcise your hearts to love me; ^b I will take out the heart of stone; ^c my laws will I write within you.^d

Yet you must know that I will be sought unto for these things; ^e and as ever you expect to partake of the mercies, I charge you to lie at the foot and wait for my Spirit, and be diligent in the use of my means.^f

I am† content to abate the rigour of the old terms; ^g I shall not stand upon satisfaction at your hands; ^h I have received a ransom, and do not expect your acceptance; ⁱ I shall not insist upon perfection.‡ Walk before me, and be upright; and sincerity shall carry the crown.^k § Yea, both the faith and obedience that I require of you are mine own gifts.^l

I require you to accept of my Son by believing; but I will give you a hand, to take him,^m and

^a Lev. xx. 26. Ezek. xxxvi. 28.

^b Dent. xxx.

^c Ezek. xxxvi. 26.

^d Jer. xxxi. 33.

^e Ezk.

xxxvi. 37. ^f Prov. ii. 3, 4, 5. Luke xi. 13.

^g Ro

iv. 4, 6,

^h Luke vii. 42.

ⁱ Rev. xxii. 17.

^j 1 Ti

ii. 6.

^k 1 John i. 8, 9.

^l Gen. xvii. 1. Psal

xvii. 11.

^m Eph. ii. 8.

ⁿ Phil. i. 29. John vi. 65.

* The edition of Mr. Ryland, 1791, has the passage thus: "to work in you the *graces and duties* which, &c."

† Mr. Ryland's edition has in the text—"I do not treat you according to the rigour," &c.

‡ Mr. Ryland has a note in this place in these words: "*that is*, As the ground of acceptance and the matter of justification."

§ Mr. Ryland's text here is, "and godly sincerity shall be approved by me."

submit to and obey him : but I must and will guide your hand to write after him, and cause you to walk in my statutes.^a I will take you by the arms, and teach you to go ;^b I will order your steps.^c Yea, those things will I accept of you * as the condition of life, which, viewed in the strictness of my justice, † would deserve eternal death.^d Grace ! grace ! *Amen.*

^a Ezek. xxxvi. 27. ^b Hos. xi. 3, 4. ^c Psalm xxxvii. 23, 31. ^d Eph. iii. 8. 1 Thes. iii. 10. Heb. v. 9. Eccl. vii. 20.

* Mr. Ryland's text is, "as the graces and actions of a religious life, which," &c.

† Mr. Ryland's text is, "and as mixed with sin, would."

CHAPTER III.

THE VOICE OF THE REDEEMED, AFTER THE
PROCLAMATION.

AMEN ! Hallelujah ! Be it to thy servants according to thy word ! But who are we, and what is our father's house, that thou hast brought us hitherto ? And now, O Lord God, what shall thy servants say unto thee ? For we are silenced with wonder, and must sit down in astonishment ; for we cannot utter the least tittle of thy praises. What meaneth the height of this strange love ? And whence is this unto us, that the Lord of heaven and earth should condescend to enter into covenant with dust, and take into his bosom the viperous brood that have so often spit their venom in his face ? We are not worthy to be as the handmaids, to wash the feet of the servants of our Lord ; how much less to be thy sons and heirs, and to be made partakers of all these blessed liberties and privileges which thou hast settled upon us ! But for thy goodness' sake, and according to thine own heart, hast thou done all these great things. Even so, Father, because it seemed good in thy sight.

Wherefore thou art great, O God, for there is *none like thee* ; neither is there any God besides

thee.* And what nation on earth is like thy people, whom God went to redeem for a people to himself, and to make him a name, and to do for them great things and terrible? for thou hast confirmed them to thyself, to be a people unto thee for ever; and thou, Lord, art become their God.

Wonder, O heavens, and be moved, O earth, at this great thing!† For, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. Be astonished and ravished with wonder, for the infinite breach is made up, the offender is received, and God and man reconciled; and a covenant of peace entered, and heaven and earth are all agreed upon the terms, and have struck their hands, and sealed the indentures. O happy conclusion! O blessed conjunction! Shall the stars dwell with the dust? Or the wide distant poles be brought to mutual embraces and cohabitation?

But here the distance of the terms is infinitely greater. Rejoice, O angels; shout, O seraphim; O all ye friends of the bridegroom, prepare an epithalamium;* be ready with the marriage-song. Lo, here is the wonder of wonders; for Jehovah hath betrothed himself for ever to his hopeless captives, and owns the marriage before all the world; and is become one with us and we with him. He hath bequeathed to us the precious things of the heaven above, and the precious things of the earth beneath, with the fulness thereof, and hath kept back nothing from us.

* 2 Sam. vii. 18, to the end.

† Rev. xxi. 4.

* A song or ode composed or sung in honour of the marriage of any one.

And now, O Lord, thou art that God, and thy words be true; and thou hast promised this goodness to thy servants,* and hast left us nothing to ask at thy hands, but what thou hast already freely granted. Only the word which thou hast spoken concerning thy servants, establish it for ever, and do as thou hast said; and let thy name be magnified for ever, saying, "The Lord of hosts, he is the God of Israel." *Amen, Hallelujah.*

* 2 Sam. vii. 25, 28.

CHAPTER IV.

A SOLILOQUY, REPRESENTING THE BELIEVER'S TRIUMPH IN GOD'S COVENANT, AND THE VARIOUS CONFLICTS AND GLORIOUS CONQUESTS OF FAITH OVER UNBELIEF.

SECTION I.

The Soul taketh hold on God's covenant.

YEA, hath God said, "I will be a God unto thee?" Is it true indeed? Will the Lord be mine? Will he lay aside the controversy, and conclude a peace? Will he receive the rebel to mercy, and open his doors to his prodigal? I will surely go unto my Father: I will take unto me words, and bow myself before his footstool; and say, "O Lord, I have heard thy words, and do here lay hold on thy covenant?"^a I accept the kindness of God, and will adventure myself upon thy fidelity, and trust my whole happiness, here and hereafter, upon these thy promises."

Farewell, deceitful world! Get thee under my feet. Too long have I feared thy vain threats; too long have I been deluded with thy flattering promises. Canst thou promise me or deny me such

^a Isa. lvi. 4.

things as God hath covenanted to give me? I know thou canst not; and therefore I renounce thee for ever from being the object of my faith or fear. No longer will I lean to this rotten reed, no longer will I trust to this broken idol. Avoid,* Satan, with thy tempting baits. In vain dost thou dress the harlot in her paint and bravery, and tell me, "All this will I give thee." Canst thou show me such a crown, such a kingdom, as God hath promised to settle upon me? or that which will balance the loss of an infinite God, who here gives himself unto me? Away, deceitful lusts and pleasures, get you hence! I have enough in Christ and his promises, to give my soul full content: these have I lodged in my heart, and there is no longer room for such guests as you. Never shall you have quiet entertainment more within these doors.

Thou God of truth, I here take thee at thy word; thou requirest but my acceptance and consent, and here thou hast it. Good is the word of the Lord which he hath spoken; and, as my Lord hath said, so will thy servant do. My soul catcheth hold of thy promises: these have I taken as my heritage for ever. Let others carry the preferments and possessions of this world; it shall be enough for me, to be an heir of thy promises.

She maketh her boast in God.

O happy soul, how rich art thou! What a booty have I gotten! It is all mine own; I have the promises of this life, and of that which is to

* Mat. iv. 8, 9.

* An old acceptance of the word, signifying, retire.

come.^a O, what can I wish more? How full a character is here! Now my doubting soul may boldly and believingly say, with Thomas, "My Lord and my God!" What need we any further witnesses? We have heard his words; he hath sworn by his holiness, that his decree may not be changed; and hath signed it with his own signet.

Rejoice, ye heavens; strike up, ye celestial choirs; help, heaven and earth. Sing unto the Lord, O ye saints of his! Bless the Lord, O my soul! O, had I the tongue of men and angels, all were too little for my single turn. Had I as many tongues as hairs, the whole choir were not sufficient to utter my Creator's praises..

My beloved is mine, and I am his.^b The grant is clear, and my claim is firm. Who durst deny it, when God himself doth own it? Is it a hard adventure to speak after Christ himself? Why, this is the message that he has sent me, "I ascend to my Father, and your Father; my God, and your God."^c He hath put words into my mouth, and bid me to say, "Our Father."

I believe; Lord, help mine unbelief. O my God and my Father, I accept thee with all humble thankfulness, and am bold to take hold of thee. O my King and my God, I subject my soul, and all its powers, to thee. O my glory, in thee will I boast all the day. O my rock, on thee will I build all my confidence and my hopes. O staff of my life and strength of my heart, the life of my joys and joy of my life, I will sit and sing under thy shadow, and glory in thy holy name.^d

^a 1 Tim. iv. 8.
^d Cant. ii. 8.

^b Cant. ii. 16.

^c John xx. 17.

O my soul, arise, and take possession : inherit thy blessedness, and cast up thy riches : thine is the kingdom, thine is the glory, and thine is the victory. The whole Trinity is thine : all the persons in the Godhead, all the attributes in the Godhead, are thine. And behold, here is the evidence, and these are the writings, by which all is made sure to thee for ever.

She quelleth discontent, and reasoneth down unbelief in the following.

And now, return to thy rest, O my soul, for the Lord hath dealt bountifully with thee. Say, if thy lines be not fallen to thee in a pleasant place, and if this be not a goodly heritage.* O blasphemous discontent ! how absurd and unreasonable an evilt thou, whom all the fulness of the Godhead cannot satisfy, because thou art denied in a petulant comfort, or crossed in thy vain expectations from the world ! O most unthankful soul ! shall not the Trinity content thee ? Shall not all-sufficiency suffice thee ? Silence your murmuring thoughts for ever ; I have enough ; I abound, and am full. Infiniteness and eternity is mine, and what more can I ask ?

SECTION II.

The assaults of unbelief. It questions, 1. The truth of the promise.

But methinks I feel some secret damps upon my joy ; and when I would soar aloft, and triumph in the riches of my portion, a secret diffidence plucks

* Psalm xvi. 6, 7.

me back, as the string doth the bird ; and unbelief whispers in mine ear, " Sure this is too good to be true."

The triumph of faith in the certainty of God's truth.

But who art thou that disputest against God ? The Lord hath spoken it, and shall not I believe him ? Will he be angry, if I give my assent, and speak it confidently upon the credit of his word ?

O my Lord, suffer me to spread the writing before thee. Hast not thou said, " Thy Maker is thy husband,^a I will betroth thee unto me ;^b thou shalt call me, *My Father* ? "^c I pray thee, O Lord, was not this thy saying, " I am God, even thy God ; I will be a Father unto you, and ye shall be my sons and daughters ? "^d Why then should I doubt ? Is not the truth of the living God sure footing for my faith ?

Silence, then, O quarrelling unbelief ! I know in whom I have believed :—not in friends, though numerous and potent ; for they are men, and not God :^e—not in riches ; for they make themselves wings :^f—not in princes ; for their breath is in their nostrils.^g But let God be true, and every man a liar. In God have I put my trust, in his word do I hope. O sure word ! Heaven and earth shall pass away, but not one jot or tittle of this. I have not built upon the sand of mortality : let the rain descend, and the floods come, and the winds blow, nevertheless the foundation of God

^a Isa. liv. 5.

^b Hos. ii. 19.

^c Jer. iii. 19.

^d 2 Cor. vi. 18.

^e Isa. xxxi. 8.

^f Prov. xxiii. 5.

^g Psalm cxlvi. 3, 4.

standeth sure.* His everlasting counsel, and lasting covenant, are my stay. I am built on his promises; and let hell and earth do their worst to blow up this foundation.

Now shall my faith triumph, and my heart be glad, and my glory rejoice. I will shout with an exulting multitude, "The Lord—he is the God of Israel. And he is not ashamed to be called my God.^c The Lord is not ashamed of my rags nor poverty, of my parentage nor pedigree; and since his infinite descension will own me, will he take it ill if I glory in him? Though I have nothing of my own to glory in,^d (unless I should glory in my shame,) yet I glory in the Lord, and bless myself in him.

For who is like unto the God of Jeshurun? Bring forth your gods, O ye nations: lift up your eyes, and behold: who hath created all things? Can any do for their favourites, as the Lord can? Or, if he be angry, who is that shall deliver out of his hands? Will ye set Dagon before the ark? Or shall Mammon contend with the Holy One? O ambitious Haman, where is now thine idol honour? O rich glutton, madest a god of pleasure, where is now the whom thou hast served? O sensual world that knowest not where nor how to bestow goods,—do riches profit thee? Could Man save thee? Deceived souls! Go now to the gods that you have chosen. Alas! they cannot for administer a drop of water to cool your tongue.

But the portion of Jacob is not like to the portion of Esau. From everlasting to everlasting he is God.^e

* Mat. vii. 25. 2 Tim. ii. 19.

^b 1 Kings xvi.

^c Heb. xi. 16.

^d 1 Cor. i. 29, 31.

^e Deut. xxxi.

^f Jer. x. 16.

power is my confidence, his goodness is my maintenance, his truth is my shield and my buckler.*

SECTION III.

It confounds the soul, 2. With the amazing greatness and difficulty of the things.

But my clamorous unbelief hath many wiles, and afresh assaults me with the difficulty of the things promised; and labours to nonplus and confound me with their amazing greatness.

The triumph of faith in God's omnipotency and veracity.

But why should I stagger at the promise through unbelief, robbing at once my Master of his glory, and my soul of her comfort? It is my great sin to doubt and dispute; and yet shall I be afraid to believe? O my soul, it is the highest honour thou canst put upon thy Lord, to believe against difficulties; and to look for, and reckon upon great things and wonderful, passing all created power and human faith.

Let not the greatness, nor the strangeness of the benefits bequeathed unto thee, put thee to a stand. It is with a God thou hast to do, and therefore thou must not look for little things; that were to darken the glory of his munificence, and the infiniteness of his power and goodness. Knowest thou not, that it is his design to make his name glorious, and to make thee know he is able to do for thee above all that thou canst ask or think? Surely

* Psalm xc. 2.

they cannot be any small or ordinary things that shall be done for thee, when the Lord shall show in thee what a God can do, and shall carry thee in triumph before the world, and make proclamation before thee,—“Thus shall it be done to the man whom the Lord delighteth to honour!” What wonder, if thou canst not comprehend these things, if they exceed all thy apprehensions and conceptions? This a good argument for thy faith: for this is that which the Lord hath said—“that it hath not entered into the heart of man, to conceive what things he hath prepared for them that love him.” Now, if thou couldest conceive and comprehend them, how should this word be made good? It is enough for thee, that the Lord hath spoken it. Is not the word nigh thee? Hath God said, “I will receive you; you shall be kings and priests unto God, and inherit all things; and shall sit on thrones, and judge angels, and be ever with the Lord?” And shall I dare to say him nay? Unreasonable unbelief! What! never satisfied? Still contradicting and blaspheming? False whisperer, no more of thy tales! I believe in God, that it shall be as he hath told me.*

And now thanks be to God, who always causeth us to triumph in Christ;^b therefore my lips shall praise thee, and my soul which thou hast redeemed.^c For thou hast me glad through thy word, and I will triumph in the works of thy hands.^d I will praise the Lord whilst I live, I will sing praises to my God whilst I have any being.^e

O my soul, if thou couldest wear out thy fingers

* Acts xxvii. 25.
^d Psalm xcii. 4.

^b 2 Cor. ii. 14.
^e Psalm civ. 83.

^c Psalm lxxi. 23.

upon the harp, and wear thy tongue to the roots, thou couldest yet never sufficiently praise thy Redeemer.

O mine enemies, where is now your confidence, and where is your armour, wherein you trusted? I will set Christ alone against all your multitudes, and all the powers, and malice, and policy, wherewith they are armed. The field is already won, and the Captain of our salvation returned with the spoils of his enemies; having made a show of them openly, triumphing over them in his cross.^a And thanks be to God, who hath given us the victory, through our Lord Jesus Christ.^b

Of whom, then, shall I be afraid? Behold, he is near that justifieth me; who shall plead with me?

O ye powers of hell, you are but chained captives; and we have a sure word, that the gates of hell shall not prevail against us.^c Though the world be in arms against us, and the devil in the head of them, as their champion; yet who is this uncircumcised Philistine, that he should defy the armies of the living God? Behold, I come out to thee, as the stripling against Goliath; not with sword and with spear, but in the name of the Lord of hosts, in whose strength I am more than a conqueror.^d

O grave, where is now thy victory? Christ is risen, and hath broken up thy prison, and rolled away the stone; so that all thy prisoners have made an escape. Rejoice not against me, O mine enemy; though I fall, I shall rise again; though I lie in darkness, the Lord shall be a light unto me.^e

^a Col. ii. 15.

^b 1 Cor. xv. 57.

^c Mat. xvi. 18.

^d 1 Sam. xvii. 45, 46, 47.

^e Mic. vii. 8.

Enlarge not thy desires, O Tophet, but slay thy flaming mouth ; for there is now no connection to them that are in Christ Jesus.*

O deceitful world, thou art already overthrown and the conquered enemy is become my servant and I am fed with honey taken out of the mouth of the slain lion. I fear not thy threats, nor thy enchantments of thy syren songs ; being kept by the power of God, through a victorious faithful salvation.^d

O my sins, you are already buried, never to rise again by any resurrection ; and the remembrance of you shall be no more.^e I see my sins nailed to the cross and their dominion is taken away, though my lives be prolonged yet for a little season. I will therefore, O my glory ; awake, psaltery and organ, and meet the Deliverer with triumph ; for his hand, and his holy arm, have gotten us the victory and all the ends of the earth have seen the salvation of our God.

SECTION IV.

*It upbraids the trembling soul, 3. With
unworthiness.*

Yet, methinks my unworthiness flies in my face and I hear a cavilling unbelief thus upbraiding and crying out, " O proud presumption ! thou, who art conscious to thyself of thy unworthiness, shouldest pretend a claim to glory and glory ! Shall daring dust think to share

* Rom. viii. 1.

^b John xvi. 33.

^c 1 Cor.

^d 1 Pet. i. 5.

^e 1 John v. 4.

^f Heb.

^g Psalm xcvi. 1, 2.

the Almighty, and say of his endless perfections, *They are my right?* Bold sinner, stand off, and tremble at thy presumptuous arrogance!"

Faith subscribes the charge, and triumphs in God's free grace.

O my God, I lay my hand upon my mouth; I confess the charge of mine unworthiness. My guilt and shame are such as I cannot cover; but thou canst and dost. Thou hast cast a mantle upon my nakedness; and hast promised my transgressions shall not be mentioned, and that thou wilt multiply pardons. And shall I take up what thou hast buried, and affright myself with the ghosts that infidelity hath raised? Is it presumption, to take the pardon that thou dost offer, or to receive and claim thee as mine, when it is but what thou hast promised? I durst not have pretended a title, but upon thy grant. I should have thought it diabolical pride, to have pleaded an interest in thee, and claimed kindred to thee, but that thou hast showed me the way.

And thou, my soul, art thou ignorant of God's great design? Knowest thou not, that it is his purpose to glorify free grace? And how should grace appear to be grace indeed, were there any worthiness in the subject? Thine unworthiness is but a foil, to set off the beauty and riches of free grace and mercy.

things?^a Thou canst not but know, that these have been the transactions between Christ and thee; and therefore He is thine, and all the promises YEA AND AMEN, to thee, through him.

And for the terms of the covenant, I love and like them; my soul embraceth them: neither do I desire to be saved in any other way, than by repentance towards God, and faith towards our Lord Jesus Christ,^b and sincere obedience to his Gospel.

I am willing to go out of my flesh, and do look unto Jesus for righteousness and strength, and trust my salvation wholly on this bottom. I am content to deal upon trust, and venture all in hopes of what is to come; and to tarry till the next world for my preferment; I am willing to wait till the coming of our Lord Jesus Christ, and have laid up my happiness on the other side of the grave.^d

And though my sins be many, yet I should belie my own knowledge if I should say they were not my constant trouble and burden, and the enemies against which I daily watch, and with whom my soul hath no peace. Mine own heart knoweth that I hate them, and desire and endeavour their utter destruction; and do resolve against them all, and am willing to use all God's means (that I know) to mortify them. It is too true that I often fall, and fail; yet my conscience beareth me witness, that I confess and bewail it, and do not ordinarily and deliberately allow myself in any sin whatsoever against my knowledge. And though my obedience

^a Phil. iii. 8.

^b Acts xx. 21.

^c Rom. ii. 7.

^d Phil. iii. 8-10. 2 Cor. v. 7. 2 Cor. iv. 18. 1 Thea. i. 9, 10. Tit. ii. 13. Heb. x. 34; xi. 35.

be miserably lame; yet, O Lord, thou knowest, that I have respect unto all thy commandments, and do strive to come up to what thou requirest. The Holy Ghost is witness, and my conscience also, that I first seek the kingdom of God, and the righteousness thereof;^a and that it is my chief care to please God, and keep from sin. Speak, O my soul, is not holiness thy design? Dost thou not thirst for it, and follow after it? Dost thou not, in thy settled choice, prefer the holy ways of God before all the pleasures and delights of sin? Thou knowest it is thus, and therefore no disputing! Thou hast sincerely taken hold of God's covenant; and without controversy, it must be thine.^b

O my God, I see thou hast been at work with my soul; I find the prints, I see the footsteps. Surely this is the finger of God. I am thy servant, O Lord; truly, I am thy servant:^c and my soul hath said unto the Lord, "Thou art my Lord."^d It must be so. Wouldest thou ever set thy mark upon another's goods? Or shall God disown his own workmanship? My name is written in heaven. Thou hast written thy name upon my heart; and therefore I cannot question but thou hast my name on thine heart. I have chosen thee, O Lord, as my happiness and heritage; and therefore I am sure thou hast chosen me; for I could not have loved thee, except thou hadst loved me first.^e O my Lord, discern, I pray thee, whose are these—the

^a Mat. vi. 33. ^b Rom. vii. 24. Gal. v. 17. Psalm xxxix. 1; xvii. 3. Psalm cxix. 5, 6, 14, 15, 16, 30, 101, 104, 111, 112, 133, 173. Rom. vii. 15, 16, &c. 1 Cor. ix. 28, 27. 1 John i. 9. Rom. vi. 16. 2 Cor. v. 9. Psalm xviii. 23; xix. 18. Mat. v. 6. ^c Psalm cxvi. 16.
^d Psalm xvi. 2. ^e 1 John iv. 19.

signet, the bracelets, and the staff? I know thou wilt acknowledge them.

And now blessed be God, and the Father of our Lord Jesus Christ, who, of his abundant mercy, hath begotten me again to a lively hope.

SECTION VI.

Faith makes its claim to all the benefits of the covenant, and stirs up the soul to joy and thankfulness, in the following.

And thou, my soul, believe and wait; look through the window, and cry through the lattice, and rejoice in the hope of the glory of God. The vision is for an appointed time, wait for it. It will come in the end, and will not tarry.^a Behold, the husbandman waiteth for the precious fruits of the earth;^b be thou also patient. He hath long patience, and wilt not thou have a little patience? He for the fruits of the earth, but thou for the joys of heaven: he upon mere probabilities, but thou upon infallible certainties: he for a crop of corn, but thou for a crown of glory. Where he but sure that every corn would bear a crown, how plentifully would he sow, how joyfully would he wait! Why, such is thy harvest: as sure as the summer's delights do follow the winter's severities; as sure as the wished-for harvest doth follow the toilsome and costly seeds-time, so sure shall thy Lord return, and bring thy reward with him.^c Therefore, my soul, love and long for the approaching jubilee; and wait all the days of my appointed time, until my change shall come.

O blessed state that my Lord hath translated me

^a *Hab. ii. 3.*

^b *James v. 7.*

^c *Rev. xxii. 12.*

into ! O happy change that he hath made ! I was a stranger, and he took me in, and made me an heir ; and preferred me from the dunghill to the throne ; and from a hewer of wood, and drawer of water, to attend his court, and know his counsels, and do his pleasure. Happy am I that ever I was born to partake of this endless dignity.

O my Lord, it is no little thing thou hast given me in hand. I am already come to mount Zion, and the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born, and to God the Judge of all, and unto the spirits of just men made perfect, and unto Jesus the Mediator of the new covenant, and unto the blood of sprinkling.^a My heart reviveth, as Jacob's, when I behold the tokens which thou hast sent me ; the Spirit of adoption,^b the pardon of my sins,^c my patent for heaven, the chain of thy graces, the Son of thy bosom, and the new testament in his blood, and the letters of his love. My Lord hath said, that he will love me, and manifest himself unto me ; and that the Father will love me, and both will come unto me, and make their abode in me. But is it true indeed ? Will the Lord dwell on earth ? Or, if he will, shall so foul a stable, so unclean a sty as my heart hath been,—shall this be the place that the Lord of life will take up his lodging, and keep his court in ? Will he indeed come with all his train of graces, and live and walk in me ? How can these things be ? But he hath said it ; and I do, and I will, believe it.^d

^a Heb. xii. 22, 23, 24. ^b Gal. iv. 6. ^c Luke v. 20.

^d 1 Cor. xi. 25. Luke xii. 32. Cant. i. 10. John iii. 19. John xiv. 21, 23.

abundantly, to the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, I might have strong consolation.^a O unreasonable unbelief! What! shall not the oath of a God put an end to thy strife?

O my God, I am satisfied; it is enough! Now I may be bold without presumption, and boast without pride; and will no more call my duty "arrogance," nor my faith "a fancy."

O my soul, there is but a short life betwixt thee and glory; where holy angels and glorified saints shall be mine associates; and love and praise mine only employment. Methinks I hear already how the morning-stars sing together, and all the sons of God shout for joy.^b O that I could come in for one! But it was said unto me, I should rest yet for a little season, but I shall stand in the lot at the end of the days.^c

It is well, Lord,—thy word is enough: thy bond is as good as ready payment. The Holy Ghost tells me, that life and glory abide me; that look what day I loose from the body, the same day I shall be landed in paradise. Amen!^d It is as I would have it.

But this is not all: when my body hath slept a short nap in the dust, Christ will call to it: "Come up hither." Ah true yoke-fellow! it will be hard parting, but welcome meeting. I could not leave thee, but to live with Christ. But he will raise thee to a glorious temple; and when he shall appear, will bring me with himself in glory,^e and then I

^a Heb. vi. 17, 18. ^b Job xxxviii. 7. ^c Dan. xii. 13.
^d Luke xxiii. 43. ^e Col. iii. 4.

shall re-enter thee as a royal mansion, wherein I shall abide with the Lord for ever. For as we have served our Redeemer together, so we must be glorified together with him. And when the Lord hath married us both together again, then will he marry us both unto himself. For I know that my Redeemer liveth, and that he shall stand at the last day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh I shall see God ; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.^a My Lord hath already told me how it shall be ; he hath set down the time, and shewed me the robes of immortality, and the crown of life, that I must put on : and the throne of glory, and the seat of judgment, that I must sit in. He hath told me the manner in which I shall be presented to him, and espoused by him : he hath told me where he will set me, and what he will say to me ; and how he will acknowledge my mean services, and remember what I have forgotten :^b how he will praise the works that I have been ashamed of, and reward me openly, for what I have buried in secrecy ;^c and not forget the poorest alms that I have given for his name. Then will he confess me before his Father, and before the angels of God. Thus saith the true and faithful witness ; and we know that his testimony is true.

Ah, my soul, see that thou make not God a liar.^d

O my God, I have believed thy report ; and do look for all these things, according to thy promise.

^a Job xix. 25.

^b Mat. xxv. 35, 37.

^c Mat. vi. 4.

^d 1 John v. 10.

I know thou intendest me but a very little while in this lower region. This world is but the house of my pilgrimage, and my soul now is but like a bird in the shell; but when the shell is cracked, then shall she take wings like a dove, and soar aloft to thee, and flee away, and be at rest.

Yet I doubt not thy care for my despicable dust. I know that nothing will be lost. I know not where they will lay me; but thy wakeful eye observeth, and will not be to seek at what door to knock, nor at what grave to call for me.^a I believe, and am sure, that I shall come a glorious piece out of thy hands; fair as the moon, clear as the sun, crowned with honour and glory. And when my absolution is read, and sentence passed upon the world, then must I be taken up to dwell with thee.

Let not my Lord be angry, that thy dust and ashes speaketh thus unto thee. Thou, Lord, hast raised my expectations; and hast made me to look for all these great things from thee. In vain hast thou written all these things unto me, if I should not believe them; and a distrustful diffidence would put a high dishonour upon thy truth.

O Lord, it repenteth me, it repenteth me of my jealousies and my doubtful thoughts about thee. I know thou lovest a humble confidence, and delightest in nothing more than to see thy children trust thee. I know the building of my hopes lies not a hair's breadth over the foundation of thy promises; yea, it is sure, my expectations are infinitely short of what I shall find.

O my God, my heart trusteth safely in thee; and I here set to my seal, that thou art true.^b Christ

^a John vi. 39.

^b John iii. 33.

my bottom in which I venture,* and the corner-stone on which I build;^b and therefore my fraught^c insured, and my building shall challenge the winds and floods.

And now, O Lord, what wait I for? My hope is in thee.^d O my blessedness, let me enjoy thee: O life, let me possess thee: O desire of mine eyes, let me see thy face and hear thy voice; for thy voice is sweet, and thy countenance is comely.^d I ask

what thou hast promised: for thou hast told me that I shall see God, and thou wilt speak to me from mouth to mouth;^e even apparently, and not in dark visions; and the similitude of God shall I behold. So shall my knowledge be perfected;^f and I shall see the inaccessible light, and my tender eye shall not be scorched with water, nor my sight dazzle: but I shall, with unveiled face, look steadfastly on the Sun of righteousness, and behold his glory. Then shall faith be changed into fruition, and hope into possession, and I shall arise like the full moon in her brightness, and never wax nor wane more.

O thou God of my hopes, I do look for a new body and a new soul, for new heavens and for a new earth, according to thy promise: when my whole soul shall be wholly taken up with thee, and all my faculties strained to the highest pitch; and all the faculties of my raised powers set in most vigorous perpetual motion towards thee; still letting in, and still laying out; and thus there shall be an everlasting communication of joy and glory from thee, and of love and praise from me.

Eph. ii. 20.

^b Mat. vii. 25.

^c Psalm xxxix. 7.

1 Cor. ii. 14.

^d Mat. v. 8.

^e 1 Cor. xiii. 9, 10.

* A cargo or lading.

O my soul, thou art rich indeed, and increased in goods. Thou hast no reason to envy the glory, nor grandeur, of the mightiest on earth; for their glory shall not descend after them: like sheep shall they be laid in their graves,* and death shall feed upon them, and there is an eternal end of all their pomp and excellency. But my kingdom is an everlasting kingdom: my robes shall never wear, my crown shall never totter, my throne shall never be vacant, my bread shall never mould, my garland shall never wither, my house shall never moulder, my wine shall never sour; but everlasting joy shall be upon my head, and sorrow and sighing shall fly away.

O my God, how happy hast thou made me! It is better than I could have wished; thou hast done all things well: thou hast settled them for ever. The whole earth cannot show any such heritage or tenure. The world can stake out her possessions but for years; nor can she make a good title for that, neither: but mine inheritance is for ever, and none can put me out of possession. The thing is established in heaven, and in the volume of the book it is written of me. My evidence cannot be lost; it is recorded in the court above, and enrolled in the sacred leaves of the word, and entered upon the book of my conscience; and herein I do and will rejoice.

Now, my soul, wipe up thine eyes; and go away, with Hannah, and be no more sad. What! though mine house be not so with God, so happy, so prosperous, as I could wish? What! though they be increased that trouble me, and my temptations and

* Psalm xlix. 14.

afflictions be like the roaring billows, riding on one another's backs for haste ? Yet shall my soul be as a rock unmoved, and sit down satisfied in the security and amplitude of my portion : for God hath made with me an everlasting covenant, ordered in all things and sure ; and herein is all my salvation, and all my desire.

And now what remaineth, O Lord, but that I should spend the remainder of my days in loving, praising, and admiring thee ? But wherewith shall I come before the Lord, or bow myself to the most high God ? What shall I give thee to express my thankfulness, though not to requite thy bounty ? Alas, my poor little soul ! Alas, that thou art so little ! How narrow are thy capacities ! How disproportionate are thy powers ! Alas, that my voice can reach to no higher a note ! But shall I do nothing, because I cannot do all ?

Lord, I resign to thee. With the poor widow, I cast my two mites (my soul and body) into thy treasury. All my powers shall love and serve thee ; all my members shall be weapons of righteousness for thee. Here is my good will. Behold, my substance is thy stock ; mine interest is for thy service : I lay all at thy feet. There thou hast them ; they are thine. My children I enter as thy servants ; my possessions I resign as thy right. I will call nothing mine but thee. All mine are thine. I can say, "My Lord, and my God," and that is enough ; I thankfully quit my claim to all things else. I will no more say, "My house is mine," or "My estate mine ;" I myself am not mine own : yet it is infinitely better for me to be thine, than if I were mine own. This is my happiness, that I can say, "My own God, my own Father." And O what a

blessed exchange hast thou made with me !— to give me thyself, who art an infinite sum, for myself, who am but an insignificant cipher !

And now, Lord, do thou accept and own my claim. I am not worthy of anything of thine, much less of thee. But since I have a deed to show, I bring thy word in my hand, and am bold to take possession. Dost thou not know this hand ? Wilt thou not own this name ? Wilt thou not confirm thine own grant ? It were infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor be afraid to aver, and stand to what he hath said and sworn. Hast thou said thou art my God ; and shall I fear thou art mine enemy ? Hast thou told me thou art my Father ; and shall I stand aloof, as if I were a stranger ? I will believe. Lord, silence my fears ; and as thou hast given me the claim and title of a child, so give me the confidence of a child. Let my heart be daily kept alive by thy promises, and with this staff let me pass over Jordan. May these be my undivided companions and comforters ; when I go, let them lead me ; when I sleep, let them keep me ; when awake, let them talk with me. And do thou keep these things for ever upon the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee. And let the heart of thy servant be the ark of thy testament ; wherein the sacred records of what hath passed between thee and my soul may for ever be preserved. Amen.

CHAPTER V.

A TREASURE OF GOSPEL PROMISES, LEFT IN
LEGACY BY JESUS CHRIST; FOR THE STRENGTH
AND ENCOURAGEMENT OF BELIEVERS IN THEIR
JOURNEY TO THE HEAVENLY CANAAN.

TO THE READER.

MAN, who at the beginning was created happy,^a having now lost God and his image, is, of all earthly creatures, become most miserable; no less than a slave of the devil, a child of wrath, and an heir of eternal damnation.^b This is not the estate of a few only, but of all mankind out of Christ; for we are all by nature under the curse.^c The best, before their conversion, were, by nature, children of wrath, even as others;^d for every woman's child did fall equally in Adam. Hence it comes to pass, that no man, by nature, is now in better esteem with God than another. Cain and Abel, as children of the first Adam only, were equally miserable; the like may be said of us all; for both Jews and Gentiles are come under sin:^e and, as the Psalmist saith, "We are all gone out of the way, we are all together become filthy; there is none righteous, no not one."^f O that men and women had their

^a Gen. i. 26. Eph. ii. 10. ^b Eph. ii. 2, 3. ^c 2 Cor. v. 4. Rom. v. 19. Gal. iii. 10. ^d Eph. ii. 3. Rom. v. 12.
^e Rom. iii. 9. ^f Psalm xiv. 3.

eyes enlightened, and their judgments convinced of that woful plight in which naturally they are! O, were their hearts thoroughly loaden herewith!—surely they would not long content themselves therein.

The truth is, most in the world are spiritually blind, and cannot discern their own misery; and spiritually dead too,* and cannot be affected with it. The Holy Ghost saith thus of them,—“They walk in the vanity of their mind, having their understanding darkened; and are strangers from the life of God, through the ignorance which is in them, because of the hardness of their hearts: who, being past feeling, have given themselves unto wantonness, to work all uncleanness with greediness.”^b Such as these, are so far from having any right to God’s promises, that for the present they are under the curse; and consequently in the dint* of all the plagues and threatenings in God’s book.^c

Wherefore, let not such, as yet, challenge any comfort from the promises; but let them rather labour, to the utmost of their power, in using all good means to be made capable and fit subjects for mercy revealed in the promises. Is it not pity so many sweet promises of life should be made, and yet thou die and be damned notwithstanding? Pray fervently to God, that he would touch thy heart with grief for all thy sins, and work in thee a clear apprehension of thine own unworthiness;^d and that he would bestow faith on thee; that by it thou

* 1 John v. 19. Eph. ii. 1, 5. ^b Eph. iv. 18, 19.
^c Deut. xxviii. 27, 56, 63. ^d Acts ii. 37. Luke xv. 19.

* *In the dint*, under the power or stroke.

mayest be able to go wholly out of thyself to God, through Jesus Christ, for salvation.

We having departed from him who is the God of all grace and consolation, are fallen into an estate of all baseness, desolation, and misery ; and cannot be recovered again into the former estate of spiritual life and happiness, unless we be brought again to him who is the foundation of life and happiness, even the living God. And brought to him we can never be, but by faith,^a which is nothing else but the going out of the soul to God, through Christ, to fetch a new principle of spiritual life and grace ; which once in Adam we lost, and now need. The which work of faith is not wrought but by the promises ; and being wrought in our hearts, gives us a most sure right and interest unto all the promises of grace.^b Thus we, through faith and patience, are said "to inherit the promises : " therefore we are called "The heirs of the promise : " the promises are as well ours who truly believe, as heaven itself is. Now, by these heavenly promises, God our Father hath engaged himself as a debtor to us, his poor children, for all things needful to life and godliness ;^c until that blessed time comes, when we shall be put into full possession of all things which we have now only in promise. At that time, faith shall end in fruition, and promises in performance.

As the soul is the life of the body, and faith the life of the soul, so are God's promises the life of faith. For from whence hath faith this efficacy, but because it lays hold on the free promises ? But

^a Heb. xi. 6. ^b Rom. x. 8, 17. Heb. vi. 12, 17.
^c 2 Pet. 1, 3.

from whence have the promises their strength ? Even from the constant nature of Jehovah,* who always gives a being to his word. Desirest thou faith ? Then take notice of God's promises. Wouldst thou have thy faith, like the light in the Lord's sanctuary, never to go out ? Then acquaint thyself with God's promises ; know them well, meditate on them, confer about them : let them be continually in thy mind, memory, heart, and tongue. Satan laboreth in nothing more than to keep us in unbelief, especially of particular promises ; for he knows if we believe them, we shall in all things have the victory, come before God with boldness, carry peace in our own bosoms to our graves, and do and suffer any thing for God.^b O the abundance of sweet cordial comfort, which all humble believers draw by faith out of every promise !

Now, beloved, these precious promises, (our breasts of consolation,) whereupon our happiness so much depends, lie hid in the holy Scripture, as veins of gold on earth.^c Surely those that searched those mines, to bring to light these treasures, are worthy of great commendation. Wherefore, I doubt not, but the good pains of this blessed and faithful servant of God will find good entertainment of all the children of the promises ; who hope to entertain them that have, with great care and good evidence of spiritual understanding, discovered and compiled the variety and use of all the promises, in matters temporal, spiritual, and eternal. So that here is a medicine for every disease, and a salve for every sore. Read them carefully, and ponder them seriously,

* 2 Cor. i. 20. ^b 1 John v. Eph. ii. Rom. xv. Heb. xi.
^c Isa. lxvi. 11, 12.

and apply them faithfully. And I beseech the good Lord, who is the Author of them, that, by his Holy Spirit, he would make them powerful and effectual in us.

Consider what is said, and the Lord give us understanding in all things.*

RULES

To be observed in reading of Promises..

1. Whatsoever promise is made in general to all the faithful, every one must particularly apply it to themselves; as the Messiah is promised to all, every one must apply him to themselves.^b

2. Whatever promise is made to any one of the faithful, (if there be not some particular reason which ties it to his person; as was to Abraham for a son, and his seed to inherit the land of Canaan,) every child of God hath right to it: as, "I will not leave thee, nor forsake thee."^c This every one may apply to themselves, as we know the Holy Ghost applies it: for he hath said, "I will never leave thee, nor forsake thee."^d Which teacheth us to do the like in all the rest of the promises.

3. Under temporal promises to the Jews, are set forth the excellent promised graces which God will give to his people after the coming of Christ.*

4. When we read the conditions of the promises, they are not like to the duties of the law,—made to the perfect fulfillers of them: the promises are

* 2 Tim. ii. 7.

^b Gen. iii. 15.

^c Joshua i. 5.

^d Heb. xiii. 5.

* Ezek. xxiv. 25, 26, 27.

tempted, even to those which endeavor to keep
near, and the main condition of these are faith.

1. All the promises for increase of grace, or
blessings of peace, for any earthly things, we must
know we shall have them so far performed to us as
the Lord seeth good for us.

2. In our weak reasonings to keep the pro-
mises, we must believe the performance to us is in,
by, and through Christ: in whom all the promises
of God are YEA AND AMEN: that is, as I conceive,
"confirmed and made good to us in him." When
we can see nothing in ourselves why they should be
performed to us, even then we are to claim them
for Christ's sake, if thou be a Christ. For if thou
be not in him, no promise belongs to thee; but
threatenings and judgments are thy portion; and
nothing else can we claim as our due. Sorrow,
weeping, and howling, is that which God re-
turneth if us, and not lying upon the comfortable
promises, till we hunger after Christ: which God
grant we may in more and more, till we come
to be satisfied with his image in the life to come.*

* 2 Cor. i. 30.

* Psalm cvii. 15.

CHAPTER VI.

PROMISES CONCERNING SPIRITUAL
THINGS.

THESE PROMISES ARE APPLICABLE TO BELIEVERS
ON THE FOLLOWING OCCASIONS.

OF SIN.

*If thou findest nothing in thyself that may move the
Lord to have mercy.*

"I, EVEN I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins.^a I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins : return unto me, for I have redeemed thee.^b

"I will forgive their iniquity, and remember their sin no more.^c

"I will sprinkle clean water upon you, and ye shall be clean from all your filthiness.^d

"I have seen his ways, and will heal him ; I will lead him also, and restore comfort unto him, and to his mourners."^e

These promises are free ; made by the Lord, not for anything that is in man ; for the Lord saith,^f

^a Isa. xliii. 25.

^b Isa. xliv. 22.

^c Jer. xxxi. 34.

^d Ezek. xxxvi. 25.

^e Isa. lvii. 18.

^f Isa. xliii. 22-25.

They had not called upon him, but wearied the Lord; brought him no offering, yea, wearied him with their sins; and yet, for his own sake, he would forgive their sins.

These promises we shall have always need of; as at our conversion, so afterwards, many times, we shall, in our own feeling, find nothing in ourselves to persuade us of the pardon of our sins; then we must fly to these free promises. When thou seest nothing in thyself why the Lord should pardon thy sins, and therefore doubtst of the pardon of them, apply, "I am he that puts away thy sins *for my own sake.*"

When thy sins rise up as a cloud, that thou can see nothing them, apply, "I have put away *thy sins as a cloud.*"

When thou fearest the multitude of thy sins, apply, "You shall be clean from *all your sins.*"

If you fear God will remember your sins before committed, to punish you for them.

"I will remember his sin no more." His transgressions which he hath committed shall not be mentioned to him; but in the righteousness which he hath done, shall he live.^b

"None of his sins that he hath committed shall be mentioned to him."^c

If often-sinning cause thee to doubt of pardon.

"He looketh upon men, and if any say, *I have sinned and perverted that which was right, and it profiteth me not*, he will deliver his soul from going into the pit, and his life shall see the light. Lo,

^a Jer. xxxi. 34.

^b Ezek. xviii. 22.

^c Ezek. xxxiii. 16.

all these things worketh God oftentimes with man."^a

Wherefore, believe not Satan that persuades the contrary : nor let thy corruptions make thee bold to presume of pardon ; for though God promise pardon, yet it is to the penitent, not to the presumptuous.

If thou despair.

When thou art at the pit's brink of despair, and art dried up with sorrow, then go to some faithful preacher that is able to preach Christ unto thee ; and apply, "Then he is gracious unto him, and saith, Deliver him from going down to the pit ; I have found a ransom. His flesh shall be fresher than a child's ; he shall return to the days of his youth. He shall pray unto God, and he shall be favourable unto him, and he shall see his face with joy : for he will render unto man his righteousness."^b

"I create the fruit of the lips ; peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him."^c

When thou comest to the uttermost extremity for sin, apply, "I will have mercy on him, and deliver him, that he *go not down to the pit.*"

When thou fearest that God or his ministers will not speak peace unto thee, apply, "I have received a reconciliation ; I create the fruit of the lips, *to be peace* to them that are far off, and to them that are near."

When thy sorrows have withered thee up, apply,

^a Job xxxiii. 27, 28, 29.

^c Isa. lvii. 19.

^b Job xxxiii. 24, 25, 26.

“He shall return as in the days of *his youth*; and his flesh shall be as the flesh of a child.”

If in this estate thou fearest God will not hear prayers for thee, apply, “He shall pray to God, and *he will be favourable* to him.”

When thou fearest thou shalt not be able to look upon the Lord with joy, apply, “He shall see his face *with joy*.”

When thou seest not anything in thyself, that should cause thee not to believe this, apply, “He will render to man his righteousness;” which is (I think) Christ’s righteousness, for whose sake he will do it.

If thou findest sin a heavy burden and Satan pursuing.

When thou feelest sin a heavy burden, and Satan pursuing thee with many fears by reason of the same, fly to Christ, and apply, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.^a He shall save his people from their sins.^b

“And the God of peace shall bruise Satan under your feet shortly.^c

“And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”^d

Thus doth Christ to the soul that flies to him.

If Satan pursue thee, apply, “He is *a hiding-place*.”

^a *Mat. xi. 28, 29.*
^d *Isa. xxxii. 2.*

^b *Mat. i. 21.*

^c *Rom. xvi. 20.*

If storms of temptations and afflictions do arise, apply, "He is a refuge against *the tempest*."

If thy soul be ready to faint with weakness, apply, "He is a river of *water* in a dry place," to revive thy spirits; "and as the *shadow* of a great rock,"—under which thou mayest safely repose thyself.

When thou findest thy sins very heavy, apply, "I will *ease* you."

When thou hast no rest in thy soul because of sin, apply, "You shall find *rest* to your souls. He shall save his people from their sins,"—both from the punishment and the power.

If thou fearest length of time in temptations, apply, "The God of peace shall bruise Satan under your feet *shortly*."

If thou turn from sin, and yet doubt of pardon.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.^b

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities, and will cast our sins into the depths of the sea.^c He that con-

* Isa. i. 18.

^b Isa. lv. 7.

^c Micah vii. 18, 19.

fesseth and forsaketh his sins, shall find mercy.^a If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."^b

When thou seest thy soul of a sinful colour, apply, "Though they be *red* like crimson, they shall be *white* as wool."

If thou fearest God will hardly be intreated, apply, "He will have mercy, for he is *ready to forgive*."

If we fear that our sins have taken such strong hold upon us, as we shall never get from them, apply, "He will cleanse us from *all our unrighteousness*." Seeing God promiseth to be the cleanser, fear not the hardness of the work.

If thou wouldst have thy manifold rebellions subdued.

When thou feelest many rebellions in thine heart and life, and wouldst have them not only pardoned, but subdued, apply, "I will heal their backslidings:"^c Which promise (as I think) contains this much—that God will not only pardon, but heal us; and, instead of rebellious hearts and lives, will give us obedient hearts and lives. For as healing followeth the curing of sickness, so obedience doth the curing of rebellion.

"He will *subdue* our iniquities."^d When thou feelest sin very strong, fly to this promise; and apply the strength of him that promiseth, against the strength of sin. It is the Lord that hath pro-

^a Prov. xxviii. 13. ^b 1 John i. 9. ^c Hosea xiv. 4.
^d Mic. vii. 19.

mised to subdue it. What! though sin and Satan join their force together? Yet the Lord is stronger than all their force, we need not doubt.

If thy heart be hard, and full of corruption.

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”^a

“And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.”^b

When thou feelest thine heart worldly carnal, apply, “I will circumcise thy heart: *a new heart* will I give.”

When nothing will break thine heart, apply the powers of Jehovah, who hath promised to cure thee, in taking away thy stony heart.

If unbridled nature break out into violent passion and contention.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.”^c—Such shall be the power of the Gospel, that those which are by nature like wolves and devouring beasts, shall dwell very peaceably. And if we find our nature such, we must apply, “The wolf shall dwell with the lamb.”

^a Ezek. xxxvi. 26,

^b Deut. x. 6.

^c Isa. xi. 6.

"He will subdue our iniquities, and will cast all our sins into the depth of the sea."^a That which is cast into the sea, as it appeareth not to sight, so we cannot get it again, though we would; so will God do by your sins,—cast them out of sight, so as we shall not return to them any more. Press him with his promise, and you shall find more than you think.

If thou be in bondage to some sin.

"You shall know the truth, and the truth shall make you free."^b

"Sin shall not have dominion over you."^c

When thou feelest thy bondage, that thou cannot do good, or keep thyself from evil, apply.

"The truth shall make you free."

If thy sins often prevail against thee, apply.

"Sin shall *not have dominion* over you."

"He shall redeem Israel from all his iniquities."

If thou fearest the breaking out of some strong sin, God's dishonour and the blemishing of religion.

"That your whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."^d That God which hath called thee, will keep thee blameless unto the coming of Christ; therefore use the means, and rest upon the Lord's faithfulness, which never faileth them who trust in him.

"But the Lord is faithful, who shall establish

^a Micah vii. 19.

^b John viii. 32.

^c Rom. vi. 14.

^d Psalm cxxx. 8.

^e 1 Thea. v. 23, 24.

you and keep you from evil.^a If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”^b By cleansing (as I think) is meant not only from the guilt of sin, but the power of it; that the filthiness of it shall not appear in our lives and conversations.

When sin pursues thee hard to make thee fall, do thou pursue the Lord with prayers for performance of this promise, and doubt not of the issue.

“He will subdue our iniquities.”^c And to those add the prayer of Christ,—“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”^d Now, what greater evil than sin? Therefore, though thy prayers be but weak against it, yet He hath prayed that was always heard; therefore fight, and be sure of victory.

When thou art stayed from sin by admonition.

“If thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned.”^e

When any admonish thee, obey, and it shall be life to thy soul; therefore receive the admonition, and apply, “He shall live, because he is admonished.”

If thou fearest God will destroy thee for thy sins.

“Turn yourselves from all your transgressions, so iniquity shall not be your ruin.”^f

^a 2 Thess. iii. 3. ^b 1 John i. 9. ^c Micah vii. 19.
^d John xvii. 15. ^e Ezek. iii. 21. ^f Ezek. xviii. 30.

"He shall save his people from their sins."^a

When thou fearest the greatness or multitude of thy sins will be thy destruction, apply, "Iniquity shall *not* be *your* ruin."

When thou seest no means of safety, apply, "He (*that is*, Christ) *shall* save his people from their sins."

If thou be tempted to uncleanness.

"He shall deliver thee from the strumpet woman."^b

"Thy body shall be kept blameless until the coming of Christ."^c

If thou canst not find out the sin for which I correct thee.

"If they be tied with the cords of affliction, then will I shew them their work, and their sins."

A wise father will not correct his child, but will shew him wherefore: how else should he amend his fault? Much more will the Lord. We enjoy not many promises, because we sue for them.

^a Mat. i. 21.

^b Prov. ii. 16.

^c 1 Thes. v.

^d Job xxxvi. 8, 9.

CHAPTER VII. OF GRACE.

If thou doubt of salvation.

“GOD so loved the world that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life.”^a

“He that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”^b

“If any man keep my saying, he shall never see death.”^c

“He that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me, shall never see death.”^d

If thou doubt that thou shalt perish and not be saved, apply, “He that believeth in Christ *shall not perish*, but shall have everlasting life, and shall not come into condemnation.” Labour to believe these promises, for that is required of thee for the obtaining of what is promised.

If thine heart be as a wilderness, barren of good.

“The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and

^a John iii. 16.

^b John v. 24.

^c John viii. 15.

^d John xi. 25.

blossom as the rose ; it shall blossom abundantly and rejoice even with joy and singing.”^a

This promise is made to the church, and every member of it may apply it to themselves. Therefore, when thou feelest thine heart as a desolate wilderness and waste ground, void of good, full of briars and thorns of sin, then know thou shalt not only bring forth sweet-smelling graces, like roses but also all abundance of them.

“ The righteous shall flourish as a branch.”^b The soul of the diligent shall be made fat.”^c

“ I will be as the dew to Israel ; he shall grow as the lily, and cast forth his roots like Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.”^d

If we want means to make us fruitful, apply, “ The Lord will be as *the dew* to Israel.”

When we desire to flourish and grow in grace, apply, “ He shall *grow as the lily* ; his branch shall spread.”

If thou wouldest shine forth in the beauty of holiness, apply, “ His beauty shall be as the olive-tree, and as the lilies,” whose glory is greater than Solomon’s in all his royalty.

If thou wouldest have thy graces send forth sweet smell, apply, “ His smell shall be as Lebanon.” If thou fearest the continuance of thy estate, apply, “ He shall fasten his roots as the tree of Lebanon.”

It matters not how great our barrenness be when God will be a dew to us. It will quickly make us fruitful ; we shall bring forth fruit

^a Isa. xxxiv. 1, 2. ^b Prov. xi. 28. ^c Prov. xiii.
^d Hos. xiv. 5, 6.

glorious to the sight as the lily, and as the olive-tree; and the scent of our graces shall be a sweet-smelling savour as the trees of Lebanon. Therefore though thou feelest thy heart yet barren, and thou hast used means long, and yet art not fruitful, still use the means and believe; for therein did Abraham glorify God, that he believed above hope that Sarah should have a son, whose womb was barren, and by years past child-bearing. So though thine heart remain barren in thine own feeling, after long use of means, yet still follow seeking in the means, and believe; for we have as sure promises, and as faithful a performer, as Abraham had, Jesus Christ, yesterday, to-day, and the same for ever. "He that believeth on me, out of his belly shall flow rivers of water of life."^a

If thou wantest holiness.

"You shall be a holy nation."^b

"And the Lord shall establish thee a holy people unto himself."^c

The Lord will make thee holy; therefore neither sin, nor Satan, nor wicked men, can hinder thy holiness. For he that maketh thee holy, is stronger than all, and doeth what he will.

"The God of peace shall sanctify you throughout, in spirit, soul, and body. Faithful is he that calleth you, who will also do it."^d

^a John vii. 38.

^b Exod. xix. 6.

^c Dent. xxviii. 9.

^d 1 Thess. v. 23, 24.

When thou canst not offer up any sacrifice.

When thou canst not offer up any sacrifice to God, of prayer or praise, or thyself in sacrifice, apply, "Ye shall be unto me a kingdom of priests."^a God promiseth that we shall be priests; that is, such as shall offer up sacrifice unto him, for that was the priest's office. Therefore, when thou findest thyself unable to pray, or praise the Lord, or to offer up thyself to God, soul and body, strive in faith, grounded on the promises. He which commanded, hath also promised to make us able to do it, for he hath said, *we shall be priests.*

"In every place incense shall be offered to my name, and a pure offering:"^b which is spoken of the believing Gentiles; therefore thou being one of them, shalt be able to offer up *pure offerings.*

When thou feelest but little grace.

When thou feelest but little grace, knowledge, faith, love, repentance, all very little, apply, "Though thy beginning be small, yet thy latter end shall greatly increase."^c

"Whosoever hath, to him shall be given; and he shall have abundance."^d

Therefore let not thy *small beginnings* discourage thee; but if thou canst prove thou hast some grace, then join faith and diligence together, and they will quickly make thee rich.

^a Exod. xix. 6.

^b Mal. i. 11.

^c Job viii. 7.

^d Mat. xiii. 12.

When all thy graces are weak.

When thou findest all thy graces very weak, and thou hast no strength to perform any spiritual duty, either prayer, or fasting, or any other duty; then apply, "The Lord will give *strength* unto his people."^a

"He giveth power to the faint, and to them which have no might he increaseth strength. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."^b

When thou feelest thyself faint, stay thyself with this promise, "He gives *strength* to him that fainteth."^c

When thou feelest no power, apply, "To him that hath no strength *he increaseth power*." If thou hast lost thy power, then stay thyself with this, "They shall *renew their strength*."

If thou art ready to give over through weariness, then gather strength from this, "They shall run and *not be weary*, and walk and *not be faint*."

And if thou findest not these promises performed unto thee, either thou endeavourest not to keep the conditions, or else thou art negligent in searching out the promises, or cold in suing for them. The Lord will be sought to for the performance.

"I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.^c Trust thou in the

^a Psalm xxix. 11.

^b Isa. xl. 29, 31.

^c Isa. xli. 10.

Lord for ever, for in the Lord Jehovah is everlasting strength.”^a

To know there is *strength* in the Lord, is no comfort, unless we know it shall be for us. Therefore since it is given for a comfort, it must include this promise. Thus the Lord’s strength for evermore shall be employed for our good. Therefore when we want for either soul or body, we must fix our confidence in him who will not fail us if we seek unto him.

When thy heart is dried for want of grace.

When thou feelest thy heart dried up for want of grace, that thou caust not send forth any water of grace in thy thoughts, words, or works, apply, “I will pour water upon him that is thirsty, and floods upon the dry ground.”^b The Lord shall satisfy thy soul in drought; and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not.^c

“He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh: but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.”^d

“Their soul shall be as a watered garden.”^e

“God giveth grace unto the humble.”^f

“In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs

^a Isa. xxvi. 4.

^b Isa. xlv. 3.

^c Isa. lviii. 11.

^d Jer. xvii. 8.

^e Jer. xxxi. 12.

^f James iv. 6.

of waters : ”^a that is, the most barren heart shall abound with grace, according to this promise, “ Out of their bellies shall flow rivers of the waters of life.”^b

“ When the poor and needy seek water, and there is none, and their tongues fail for thirst, I the Lord will hear them, I the God of Israel will not forsake them ; I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and myrtle, and the olive-tree ; I will set in the desert the fir-tree, and the pine, and the box-tree together.”^c So, now, though thou feelest thy heart barren, know that God will be the gardener to thy barren heart, to make pools, and plant pleasant grapes of graces ; therefore seeing he taketh upon himself the work, fear not the badness of the ground, for he will make it good as a fruitful garden.

If thou wantest the Spirit of God.

“ I will put my Spirit within you.”^d

“ If ye then, being evil, know how to give good gifts unto your children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him ! ”

“ I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.”^e And also upon the servants, and

^a Isa. xxxv. 6, 7.
17, 18, 19.

^b John vij. 38.
^c Ezek. xxxvi. 27.

^d Isa. xli.
^e Luke xi. 13.
^f Joel ii. 28, 29.

upon the handmaids, in those days will I pour out my Spirit.

“And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth: He dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you.”^a

When thou canst not pray thyself, stay thyself on these prayers, that Christ hath prayed to the Father to give the Spirit, and he was heard in all he prayed for; therefore thou mayest claim it, though thy prayers be but weak.

If, looking on God's love, thou canst not love God again.

When thou lookest upon the great love of God unto thee, and canst not find thine heart enlarged in loving God again, apply this promise, “I will circumcise thine heart, that thou mayest love the Lord thy God with all thine heart, and with all thy soul.”^b

If thou canst not bring thine heart to delight in the Lord.

“Thou shalt rejoice in the Lord, and glory in the Holy One of Israel.”^c

“In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.”^d

“For then shalt thou have thy delight in the Almighty.”^e

^a John xiv. 16, 17, 18.
^{xli.} 16.

^d Psalm lxxxix. 16.

^b Deut. xxx. 6.

^e Job xxiii. 28.

Isa.

"For our heart shall rejoice in him, because we have trusted in his holy name."^a

When thou seest cause of rejoicing in the Lord, and yet canst not move thine affections, apply, "*They shall rejoice in him.*"

If, through many troubles and temptations, thou find thy joys often interrupted, apply, "*They shall rejoice continually in thy name.*"

If thou feelest not the fear of God in thine heart.

"I will put my fear in their hearts."^b

If we would have a reverent fear of God when we perform any holy duty, or at other times as thou feelest thy need, urge the Lord with this his promise, for he delights to be sued to upon his promise by his servants; "I will yet for this *be inquired* of by the house of Israel, to do it for them."^c

If thine heart will not praise the Lord.

"This people have I formed for myself, they shall shew forth my praise."^d

"Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God."^e

"They shall praise the Lord that seek him."^f

When thou seest what great things God hath done for thee, and findest not thyself able to set forth his praise, apply, "*They shall set forth my praise.*"

When thou findest thy ungrateful heart not

^a Psalm xxxiii. 21.
xxxvi. 87.

^b Jer. xxxii. 40.
^d Isa. xliii. 21.

^c Ezek.
^e Joel ii. 28.

^f Psalm xxii. 26.

affected with the mercies thou enjoyest, and they stir thee not up to praise the Lord, apply, "He shall eat and be satisfied, and *praise* the name of the Lord."

If thou wantest wisdom.

When thou seest thy want of wisdom makes thee not walk like a Christian, so unblameable as thou oughtest, apply, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." ^a

When thou findest, thou wantest wisdom to improve thine afflictions to the best advantage, or for the ordering of thy actions, occasions, and course of life, to God's glory, and the good of others and thyself, then fail not to *ask wisdom*, and doubt not of obtaining it.

If thou canst not understand God's voice.

When thou canst not understand the voice of God, in his word or works, not knowing what to learn by them, apply, "The ears of the deaf shall be unstopped:" ^b that is, those that were deaf, not understanding any thing, shall be made to hear, that is, to understand. "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice." ^c Which is a promise to the Gentiles, that they shall understand the *voice of God*.

^a James i. 5.

^b Isa. xxxv. 5.

^c John x. 16.

If thou canst not see into the mysteries of the Gospel.

“The eyes of the blind shall be opened.”^a

“He shall open the eyes of the blind.”^b

“He hath sent me to recover sight to the blind.”^c

These places tell what Christ will do to his people; therefore we need not fear our disease, seeing Christ is our physician. If every creature do that for which it was ordained, then he will surely do that which he was sent to do of the Father,—“to give sight to the blind.”

If thou seest a good way, and hast no power to walk in it.

When thou seest a good way, and hast no power to walk in it, or art to perform any duty, ordinary or extraordinary, and feelest no strength to walk in that way, apply, “And I will put my Spirit within you, and *cause you to walk* in my statutes, and ye *shall keep my judgments*, and do them.”^d

When thou lookest at the greatness of the duty which God commands, look also at the largeness of his promises, for the keeping of them, and then thou wilt not be discouraged at it. What matters it what he commands, seeing we have his promise?

If thou fearest the strictness of thy ways, that thou shalt not be able to walk in them, though thou step into them sometimes, strengthen thy faith in this promise, “I will give thee my Spirit to

^a Isa. xxxv. 5.

^b Isa. xlii. 7.

^c Luke iv. 18.

^d Ezek. xxxvi. 27.

cause thee to walk in my ways." Can sin or Satan then resist? Nay, surely, the Spirit is stronger; and greater is He that is in us, than those that are against us.

And when we see great duties which God commands, and fear we shall want strength to do them, apply, *He hath said*, "*You shall keep my judgments, and do them.*"

"They shall run, and not be weary; they shall walk, and not be faint:"^a that is, those which of themselves could not step one step, shall be able to run swiftly in the ways of God.

If thou wantest memory to remember the Word of God.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."^b

When thou seest thine own ignorance.

When thou seest thine ignorance, and fearest thou shalt not be able to glorify God as thou mightest if thou hadst more knowledge, stir up thyself to desire, and apply, "Thus saith the Lord, I will put my law in their inward parts, and write it in their hearts; and they shall all know me, saith the Lord, from the greatest to the least."^c

"Thou shalt know the Lord."^d I will pour out my Spirit unto you, I will make known my words unto you.^e

^a Isa. xl. 31.

^d Hos. ii. 20.

^b John xiv. 26.

^e Prov. i. 23.

^c Jer. xxxi. 33, 34.

"The meek will he guide in judgment, and the meek will he teach his way. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him, and he will show them his covenant.^a

"If thou seekest her as silver, and searchest for her as for treasures, then shalt thou understand righteousness, and judgment, and equity, yea, every good path.^b Discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the path of uprightness to walk in the ways of darkness. The earth shall be full of the knowledge of the Lord.^c

"Those that seek me early shall find me.^d The fool shall not err."^e If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.^f The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge."^g

When thou thinkest of the great mystery of God **MANIFEST IN THE FLESH**, and of one Divine essence, and three persons, and seest thy own inability to conceive of this great God, apply, "They shall all *know the Lord*; the heart of the fool shall *understand*."

When we fear God will not reveal his will to us, apply, "I will *pour out my mind* to you. He will teach the humble his ways; he will teach him the way he shall choose."

^a Psal. xlv. 9, 12, 14.

^b Prov. ii. 4, 9, 11, 12, 13.

^c Isa. xi. 9.

^d Prov. viii. 17.

^e Isa. xxxiv. 6.

^f John vii. 17.

^g Isa. xxxii. 3, 4.

If thou fearest that, though God reveal his will, yet thy ignorance is such, as thou shalt not be able to understand it, apply, "*I will cause you to understand. Thou shalt understand judgment, righteousness, equity, and every good path.*"

If thou fearest men will draw thee away to error, apply, "*Counsel shall preserve thee, and understanding shall keep thee, and deliver thee from the evil way, and from the man that speaketh froward things, and from them that leave the ways of righteousness, to walk in the ways of darkness. The fool shall not err: he shall know the doctrine whether it be of God.*"

If thou desirest grace, and thy desires are not satisfied.

"Delight thyself also in the Lord, and he shall give thee the desire of thy heart.^a

"He will fulfil the desires of them that fear him.^b

"Open thy mouth wide, and I will fill it.^c

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled.^d

"The desire of the righteous shall be granted."^e

Dost thou desire grace? Fearest thou God will not grant thy desire? Apply, "He shall give thee *thy heart's desire*; he will *fulfil thy desire.*"

Fearest thou that if he give grace, it will be but little? Apply, "Open thy mouth wide, and I *will fill it.* Thou shalt be filled." "Blessed are all they which wait for him. He will certainly have

^a *Psa. xxxvii. 4.*

^b *Psa. cxlv. 19.*

^c *Psa. lxxxi. 10.*

^d *Matt. v. 6.*

^e *Prov. x. 24.*

mercy upon thee, at the voice of thy cry; when he heareth, he will answer."^a

When thou beginnest to faint with waiting, apply, "*He will certainly have mercy upon thee.*"

If thy heart be dead, and will not stir to God or goodness.

"Your heart shall live for ever."^b

"Keep sound wisdom and discretion; so shall they be life unto thy soul.^c I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."^d

"Seek the Lord, and ye shall live."^e

When thou fearest thou shalt never overcome the deadness of thy heart, apply, "*Your hearts shall live. Seek the Lord, and ye shall live.*"

When thou hast got some life, and fearest the losing of it, apply, "*Your hearts shall live for ever.*"

If thou fearest falling away, and beginnest to decline.

"Christ shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."^f I have set the Lord always before me: because he is at my right hand, I shall not be moved.^g The Lord upholdeth all that fall; and raiseth up all those that are bowed down.^h The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. They shall still

^a Isa. xxx. 18, 19.

^b Psalm xxii. 26.

^c Prov. iii.

21, 22.

^d Isa. lvii. 15.

^e Amos v. 4.

^f 1 Cor. i. 8.

^g Psal. xvi. 8.

^h Psalm cxlv. 14.

bring forth fruit in old age; they shall be fat and flourishing.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither.^b He shall strengthen thine heart.^c Thou shalt be steadfast, thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.^d They that love the Lord, shall be as the sun when he goeth forth in his might."^e

Now we see that nothing can hinder the sun in his might, but it chaseth away the darkness and clouds before it, and ceaseth not till he hath run his race. So shall the child of God, for the Lord hath said it: we need not doubt of it.

If thou fearest thine own weakness, and the power of temptation, with the subtilty of Satan, apply, That God whose power and wisdom over-reacheth all other, hath said, "He will *confirm* you to the end. He shall *establish* thine heart; thy leaf shall not fade." Art thou hard pursued by sin and Satan? Apply, That God whose power and wisdom over-reacheth all, He hath said, "He *will* *establish* thee."

If thou be ready to fall and faint, apply, "The Lord *upholdeth* all them that fall, and *lifteth up* all them that are ready to fall: thou *shalt not slide*."

If thou fearest that though thou be kept from sin, yet thy graces shall decay, apply, "The righteous shall *flourish* as a palm-tree, and shall *grow* as a cedar in Lebanon. They shall *bring forth fruit* in their old age; they shall be fat and flourishing: thou shalt

^a Psalm xcii. 12, 14.
^{xxxix.} 24.

^d Job xi. 15, 17.

^b Psalm i. 3.

^e Judg. v. 31.

^c Psalm

bring forth fruit in season ; thou shalt be *stable* :
thine age shall appear more clear than noon-day ;
thou shalt *shine* as the morning."

*If thou art fallen, and fear the Lord will leave
thee so.*

"Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved."^a

"Though he shall fall, he shall not be utterly cast down ; for the Lord upholdeth him with his hand. For the Lord loveth judgment, and forsaketh not his saints ; they are preserved for ever."^b

"I will put my fear in their hearts, that they shall not depart from me."^c

When thou art fallen, and feelest a great load of sin or misery upon thee, and no power to unload thyself ; thy graces so weak that they will not help thee, and therefore thou thinkest thy state desperate ; apply, "Though he fall, he shall *not be cast off*, for the Lord putteth under his hand." Therefore though sin and misery be ever so heavy, to press thee down, yet the powerful hand of God, when thou art at the lowest, being under thee, shall easily lift thee up : thou hast his promise, "He will *not suffer thee to fall* for ever."

*When thou fearest the Lord hath forsaken thee,
and will not return again.*

"For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but

^a *Psa. lv. 22.*

^b *Psa. xxxvii. 24, 28.*

^c *Jer. xxxii. 40.*

with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah shall no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be moved ; but my kindness shall not depart from thee ; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.^a

“ I will establish my covenant betwixt thee and me, an everlasting covenant, to be a God unto thee.^b

“ I will be with thee, I will not fail thee, neither forsake thee ; fear not, neither be dismayed.^c

“ I will not forsake my people.^d

“ The Lord is with you, while you be with Him.^e

“ Behold, God will not cast away a perfect man.^f

“ Behold, God is mighty, and despiseth not any.^g

“ I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness.”^h

*When thou feelest thy vileness, and fearest the
Lord will loathe thee for it.*

“ My soul shall not abhor you.ⁱ

“ I will love them freely, for mine anger is turned away from them.^j

^a Isa. liv. 7-10.

^b Gen. xvii. 7.

^c Deut. xxxi. 8.

^d 1 Kings vi. 18.

^e 2 Chron. xv. 2.

^f Job viii. 20.

^g Job xxxvi. 5.

^h Hos. ii. 19, 20.

ⁱ Levit. xvi. 11.

^j Hos. xiv. 4.

“I will love thee.”

“He that loveth me, shall be loved of my Father; and I will love him, and manifest myself unto him; my Father will love him, and we will come unto him, and make our abode with him.”^b

“I will rejoice over them to do them good.”^c

When thou seest a multitude of sins, so that thou seemest most loathsome, apply, “My soul *shall not loathe you.*”

When thou seest nothing in thyself that should move him to love thee, but all to the contrary, apply, “I *will love them* freely.”

If thou fearest thy many sins will cause the Lord not to delight in thee, apply, “I *will delight* in thee.”

If thou fearest thy sin will cause the Lord to hide himself from thee, apply, “I will *shew my own self* unto him.”

When thou feelest thy spiritual poverty.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”^d

“To him will I look, saith the Lord, that is poor and of a contrite spirit, and trembleth at my words.”^e

When thou feelest thy sins many, and thy graces very few, and therefore fearest that such a miserable creature as thou art shall not inherit heaven, apply, “Blessed are *the poor in spirit*, for theirs is the kingdom of heaven.”

^a Deut. vii. 13.

^b John xiv. 21, 23.

^c Jer. xxxii. 41.

^d Mat. v. 3.

^e Isa lxvi. 2.

If thou fearest the Lord will not look upon thee, apply, "To *him* will I look, saith the Lord, *that is of a contrite spirit.*"

When thou art in a strait.

When thou art in a strait, either in some truth, or in something that is to be done, and thou knowest not what to choose, apply, "*Him shall he teach* in the way that he shall choose ; his soul shall dwell at ease."^a

"In all thy ways acknowledge him, and he shall direct thy paths."^b Commit thy works unto the Lord, and thy thoughts shall be established."^c

"And thine ear shall hear a word behind thee, saying, *This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*"^d

"The Lord shall guide thee continually."^e

"I will direct their work in truth."^f

"I will cause them to walk by the rivers of water, in a straight way, wherein they shall not stumble."^g

When thou doubttest of some truth, apply, "He shall teach him the way that he shall choose, his soul shall dwell at ease. Thine ears shall hear a voice behind thee, saying, *This is the way, walk in it.* I will direct thy way in truth."

When thou art thinking what course to take, and fearest thou shalt not know what the Lord would have thee to do, apply, "*Thy thoughts shall be directed, he shall direct thy ways.*"

^a Psalm xxv. 12, 13.

^b Prov. iii. 6.

^c Prov. xvi. 3.

^d Isa. xxx. 21.

^e Isa. lviii. 11.

^f Isa. lxi. 8.

^g Jer. xxxi. 9.

When thou fearest thy weakness will at some times carry thee astray, apply, "The Lord will guide thee *continually*; the Lord will lead thee in a straight way, that thou shalt not stumble."

If thou fearest Satan will cause thee to fall, and art troubled with his temptations.

"He shall bruise his head:"^a—therefore fear not, for Christ hath overthrown all his power and subtilty, that he cannot do us any harm.

"Surely he shall deliver thee from the snare of the fowler. He shall cover thee with his feathers; and under his wings shalt thou trust: his truth shall be thy shield and buckler."^b

"The God of peace shall bruise Satan under your feet shortly."^c

Doth Satan press thee with strong temptations, and fearest thou his power? Apply, "He shall *bruise his head*. He will cover thee under his wings, and *thou shalt be safe* under his feathers; his strength shall be thy buckler."

Fearest thou his subtilty? Apply, "He shall *deliver thee* from the *snare of the fowler*, and *bruise his head*," wherein lie all his powers and plots.

If thou canst not profit by the word of God, or by his works of mercy, or afflictions.

"I am the Lord thy God which teacheth thee to profit, who leadeth thee by the way that thou shouldest go."^d

"The kingdom of God shall be taken from

^a Gen. iii. 15.
^d Isa. xlviii. 17.

^b Psalm xci. 3, 4.

^c Rom. xvi. 20.

you, and given to a nation bringing forth the fruits thereof.”^a

This is a promise that the Gentiles shall bring forth the fruit of the Gospel; therefore every believing Gentile may apply it.

If thou findest thyself unlike God's people, either in heart or life.

“I will give them one heart and one way.”^b

When thou seest thine heart not like the people of God, either in their affection to God, or his people, or ordinances, or in their sorrowing for sin, apply, “I will give them *one heart*.”

When thou seest thy life and conversation not so holy as the people of God, apply, “I will give them *one way*.”

If thou wouldest have God's blessing rest upon thee.

“The Lord will bless the righteous.”

“I will bless thee.”^d

“Thy blessing is upon thy people.”

“He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”^f

“The Lord will bless us, he will bless the house of Aaron. He will bless them that fear the Lord, both small and great.”^e

If thou wouldest be a blessing in thy place.

“I will bless thee, and thou shalt be a blessing.”^h I will make them about my hill a blessing.”ⁱ

^a Mat. xxi. 43.

^b Jer. xxxii. 39.

^c Psalm v. 12.

^d Deut. vii. 13.

^e Psalm iii. 8.

^f Psalm xxiv. 5.

^g Psalm cxv. 12, 13.

^h Gen. xii. 2.

ⁱ Ezek. xxxiv. 26.

*If thou separatest thyself from the wicked in
their corrupt worship and manners.*

"I will dwell in them and walk in them, and I
be their God, and they shall be my people.
erefore come out from among them, and be ye
separate, saith the Lord; and touch not the unclean
thing; and I will receive you, and I will be a
father unto you, and ye shall be my sons and
daughters, saith the Lord Almighty." *

* 2 Cor. vi. 16-18.

CHAP. VIII.

OF THE MEANS OF GRACE.

A promise to be applied in every ordinance.

“With joy shall you draw water out of the wells of salvation.”^a

Now in that it is said, *out of the “wells” of salvation*, and not “*well*,” I think we ought to apply it to every ordinance of God, so as we are to use them with a comfortable persuasion that we shall receive abundance of grace from them. As the Lord promiseth we shall draw waters from out of them, we shall not only use them, but draw from them with joy.

Therefore when we pray, meditate, hear, confer, fast, in every duty apply this promise, and you shall find him faithful which promiseth.

When thou prayest.

Apply these promises for the strengthening of thy faith, and for thy hearing,—“Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.”^b

“Pray to thy Father which seeth in secret; and

^a Isa. xii. 3. ^b Mat. vii. 7.

thy Father, which seeth in secret, shall reward thee openly.^a

“And all things whatsoever ye shall ask in prayer, believing, ye shall receive.”^b

“Whatsoever ye shall ask in my name I will do it.

“Ask, and ye shall receive, that your joy may be full.”^c

“Ask what ye will, and it shall be done unto you.”

“Before they call, I will answer; and while they are yet speaking, I will hear.”^d

“Thou shalt make thy prayers unto him, and he shall hear thee; and if thou seek him, he will be found.”^e

When thou meditatest;

“Mercy and truth shall be to them that devise good.”^a

“The loving-kindness of the Lord endureth for ever, to them which think upon his commandments to do them.”^b

“Think on these things, which ye have both learned, and received, and heard, and seen in me, and the God of peace shall be with you.”^c

If thou desirest mercy, or the truth of God, to be for thy good, or the loving-kindness of the Lord to be for ever towards thee, and that God which brings peace with him to be with thee; then *meditate on good things*; and with such a meditation

^a Mat. vi. 6.

^b Mat. xxi. 22.

^c John xiv. 13, 14.

^d John xvi. 24.

^e John xv. 7.

^f Isa. lxxv. 24.

^g Job xxii. 27.

^h Prov. xiv. 22.

Psalm ciii. 17, 18.

ⁱ Phil. iv. 8, 9.

as may stir thee up to practice, and then all these promises shall surely be performed to thee: And because meditation is a hard duty, therefore encourage thyself to it by the benefit it brings; and being a way of God, he will give thee his Spirit to cause thee to walk in it.

In meditating, conferring, and reading God's word.

"Let not this book of the law depart out of thy mouth, but meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."^a

In reading of the word, if thou understandest not.

"I will pour out my Spirit unto you, I will make known my words unto you."^b

"It gives subtilty to the simple, to the young man knowledge and discretion."^c

"The commandment of the Lord is pure, enlightening the eyes."^d

If thou canst not confer.

When thou canst not speak in conference to edification, but feelest thy heart shut up, apply, "He that believeth on me, out of his belly shall flow rivers of living waters."

"The mouth of the just bringeth forth wisdom."

^a Josh. i. 8.
^d Psalm xix. 8.

^b Prov. i. 23.
^c John vii. 38.

^e Prov. i. 4.
^f Prov. x. 31.

"A man shall be satisfied with good by the fruit of his mouth."^a

"The tongue of the stammerer shall be ready to speak plainly."^b

"The dumb man's tongue shall sing."^c

When thou art with the people of God, that thou mayest receive good from them, and do them good, apply, "He that walketh with wise men, *shall be wise*."^d His fruit shall be meat, and his leaves medicine."^e

If thou findest thy soul stand in need of wisdom, keep company with the people of God, who are the only wise people, and then thou hast the only sure promises of the Lord, thou shalt be wise. If thou hungerest after good, resort to the righteous, and thou shalt be satisfied with good things.

If thou feel thyself dead, apply, "Out of him shall flow rivers of water of *life*," for thy quickening. If thy soul be faint or sick, apply, "His fruit shall be meat, and his leaves medicine." Let all this good which is gotten by their fellowship, cause thee to delight in them; and take heed of forsaking the fellowship of the saints.

When thou goest into company, apply these promises to thyself, that thou mayest be so to others; and hinder not thyself by unbelief.

When thou art to go to the assemblies, to participate in the ordinances.

"In places where I record my name, I will come to thee and bless thee."^f If thou wantest the Lord or his blessing, go to his house, and thou shalt

^a Prov. xii. 14.

^b Isa. xxxii. 4.

^c Isa. xxxv. 6.

^d Prov. xiii. 20.

^e Prov. xii. 14. John vii. 38. Ezek.

xlvii. 12. ^f Exod xxiii. 24.

find him. "They shall be abundantly satisfied with the fatness of thine house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life, and in thy light shall we see light.^a We shall be satisfied with the goodness of thy house, even of thine holy temple.^b

- "The Lord God is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold.^c

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in their old age; they shall be fat and flourishing.^d

"The Lord shall bless thee out of Zion.^e In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."^f

Therefore when his ordinances are corrupted with men's inventions, then thou mayest press him with this promise; that he will give us *wine refined and purified*, even his purest ordinances, most comfortable to our hearts, as wine is.

And when there is little nourishment, because their gifts are weak, urge him with this, that he hath promised to make us *a feast of fat things, full of marrow*; for I take this promise to be meant of the churches after Christ, *ver. 7*: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

Thy sins that are too strong for thee,—bring

^a *Psa. xxxvi. 8, 9.*
^d *Psa. xcii. 13, 14.*

^b *Psa. lxxv. 4.*
^e *Psa. cxxviii. 5.*

^c *Psa. lxxxiv. 11.*
^f *Isa. xxv. 6.*

them to the Lord in his ordinances, and he will destroy them; though thou seem to be covered with them, and they spread as a veil upon thee, yet believe his promises, and all things shall be possible unto thee.

"I will make them joyful in mine house of prayer, their sacrifices shall be accepted at mine altar."^a God will both give to them, and accept from them their sacrifices, as pleasing to him. "Believe his prophets, so shall ye prosper."^b

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsel."^c

"Hear and receive my sayings, and the years of thy life shall be many; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."^d Unto you that hear, shall be more given."

"Incline your ears and come unto me; hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David. My word shall accomplish that which I please, and it shall prosper in the thing whereto I send it. Therefore ye shall go forth with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and the trees of the field shall clap their hands; instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree."^e—This force shall the word have in thine heart, for planting of grace and destroying of sin.

"They that dwell under his shadow shall return;

^a Isa. lvi. 7.
^d Prov. iv. 10, 12.

^b 2 Chron. xx. 20.
^c Mark iv. 24.

^e Prov. i. 5.
^f Isa. lv. 3, 11-13.

they shall revive as the corn, and grow as the vine; the scent thereof shall be as the vine in Lebanon."^a

If thou wouldest return, apply this, "He shall return." If thou art decayed, apply this, "They shall revive as the corn." If thou wouldest flourish in grace, apply, "They shall flourish as the vine." If thou wouldest be a sweet-smelling savour in all places, apply, "The scent thereof shall be as the vine of Lebanon."

Seeing all these good things come from the powerful ordinances of the Lord, let us give him no rest till he bestow these blessings upon us. When the pastor of the people pronounceth the blessing, apply this promise, "I will bless thee."^b

Wouldest thou enjoy the ordinances of God, and a blessing upon them?

"I will satiate the souls of the priests with fatness, and my people shall be satisfied with goodness."^c

"I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."^d

"And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her increase, and the earth shall yield her fruit."^e

These promises are both for pastor and people; the pastor shall be able to teach with *knowledge and*

^a Hos. xiv. 7.
^d Jer. iii. 15.

^b Num. vi. 27.
^e Ezek. xxxiv. 26, 27.

^c Jer. xxxi. 14.

understanding ; his soul shall be replenished with *fatness* ; his teaching shall be as a seasonable *shower of blessing*, that shall make the people fruitful.

The people must apply these promises, that God would give them able teachers ; and that they may find their ministry blessed unto them, according to these promises ; that they may be fed with knowledge and understanding, that they may be satisfied with goodness, and that their teaching may be seasonable showers of blessing to make them fruitful ; as it is promised that the trees shall *yield their fruit*. How much are God's ordinances to be desired, by which he doth convey so many blessings unto his people ! Let us give him no rest, till he furnish Jerusalem with all her ordinances and officers.

If thou enjoyest grace, or means of grace, and fearest the losing of them.

"Upon all the glory shall be a defence. And there shall be a tabernacle of a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from the rain."^a

"I the Lord do keep it, I will water it every moment : lest any hurt it, I will keep it night and day."^b

"His place of defence shall be the munition of rocks ; bread shall be given him, his waters shall be sure."^c

Hast thou any glorious grace, or means of grace ? Arm thyself with the power of God, in his pro-

^a Isa. iv. 5, 6.

^b Isa. xxvii. 3.

^c Isa. xxxiii. 16.

mises; for the devil will use all his forces and subtilty to deprive thee of them. Hast thou a glorious minister, and pure ordinance? Do glorious graces begin to spring in thine heart, and thou seest no means to defend them? Apply, "Upon all thy glory he shall be *a defence : his defence shall be a munition of rocks.*"

Seest thou a heart of sin in thyself, or the rage of the wicked, that causeth thee to fear the loss of them? Apply, "There shall be a covering for a shadow in the day from the heat." Doth the devil raise up storms, or outward persecutions? Apply, "*The defence and covering shall be a place of refuge and covert for the storm and for the rain.*"

Fearst thou the subtilties of thine enemies; that, unawares, when thou thinkest not on them, they will surprise thee, and steal thy blessing from thee? Apply, "I the Lord *will keep it night and day.*" If thou fearest God will not continue thus to thee, apply, "I will water it *every moment ;*" not one moment, but he will be adding and nourishing; "bread shall be given him, and his waters shall be sure."

When thou art banished from God's ordinances, and desirest to return.

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall fly away."^a

"And I will bring you to Zion."^b If any of thine be driven out to the outmost parts of heaven, from

^a Isa. xxxv. 10.

^b Jer. iii. 14.

thence will the Lord thy God gather thee, and from thence will He fetch thee.*

“Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries; and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away; and bind up that which was broken, and will strengthen that which was sick.”^b

If thou mournest for God’s ordinances, apply, “Thou shalt not only *return to Zion*, but return *with joy*, and sorrow shall fly away.” If thou art but one amongst many which desire it, and fearest thou shalt be left among them, apply, “I will take you one of a city, and two of a tribe.”^c Though thou art but *one of a city* that returneth to the Lord, he will *bring thee to Zion* from all the rest.

If thou art far removed from all means, and that the Lord hath done it for thy sin, apply, “Though thou wert cast into the outmost part of heaven, thence *will the Lord gather thee*, and from thence

* Deut xxx. 4.

^b Ezek. xxxiv. 11-16.

^c Jer. xiii. 14.

will he take thee; he will deliver them from all places where they have been scattered in the cloudy and dark day, and will feed them in good pastures, and will bring them to rest."

When thou art banished from God's house.

"I will be unto them as a little sanctuary in the countries where they shall come.^a He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young."^b

In thy banishment, at those hours when thy soul was wont to be refreshed in the sanctuary of God on the Sabbath, and at other times when thou findest thyself to stand in need either of defence or nourishment, apply, "*I will be a sanctuary unto you. He shall feed his flock as a shepherd.*"

If in this time thou feelest thyself very weak, apply, "*He shall gather his lambs in his arms, and carry them in his bosom; and guide them with young:*" they cannot miscarry that are shut up in the bosom of God; nor fear, who are guided by him. Therefore though we be ever so weak in ourselves, yet here is our comfort,—we are safe in our God. O happy people, saved by the Lord!

When wicked shepherds are over us.

"Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock. Neither shall the shepherds feed themselves

^a Ezek. xi. 16. ^b Isa. xl. 11.

any more ; for I will deliver my flock from their mouth, that they may not be meat for them. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad : therefore will I save my flock, and they shall no more be a prey ; and I will cause the wild beasts to cease out of the land.”^a

When the shepherds feed themselves, and are ready to devour us, apply, “The shepherds *shall not feed themselves* any more ; *I will deliver my sheep* from their mouths, they *shall no more devour* them.”

When, through their greatness and our weakness, they push us so with their horns, that we are scattered, both shepherd from people, and one from another, apply, “*I will help* my sheep, and they *shall no more be spoiled* ; I will cause the wild beasts to cease out of the land.”

When, through wicked shepherds, thou art come to great misery.

“ I will seek that which was lost, and bring that which was driven away ; and will bind up that which was broken, and will strengthen that which was sick.^b Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more ; but thine eyes shall see thy teachers.”^c

When through evil shepherds thou art come to such an estate, as thou feelest thyself to have lost

^a Ezek. xxxiv. 10, 21-23.

^b Ezek. xxxiv. 16.

^c Isa. lxx. 20.

God and goodness, and art driven away from all things that might help thee, apply, "I *will seek* that which was *lost*, I will *bring again* that which was *driven away*."

When thou art even broken with misery and grown very weak, apply, "I will *bind up* that which was broken, and *strengthen* that which was weak."

When thy teachers, who should help thee in this estate, are forced to fly and hide themselves, for the fear of the wicked shepherds, apply, "Thy teachers *shall not be removed into a corner* any more, but thine eyes shall see thy teachers."

When thou settest thyself to fast.

"If thou fast in secret, thy Father which seeth in secret will reward thee openly."^a

"Draw nigh unto God, and he will draw nigh unto you. Humble yourselves in the sight of the Lord, and he shall lift you up."^b

^a Mat. vi. 18.

^b James iv. 8, 10.

CHAPTER IX. OF PERSECUTION.

ALL THAT WILL LIVE GODLY, MUST SUFFER PERSECUTION: THEREFORE STRENGTHEN THYSELF WITH THESE PROMISES.

If thou art railed upon for well-doing.

“If ye be reproached for the name of Christ, happy are ye; for the Spirit of God, and of glory, resteth upon you.”^a

“Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.”^b

If thou art persecuted any other ways even unto death.

“He that loseth his life for my sake shall find it.”^c Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven.^d

^a 1 Pet. iv. 14.

^b Mat. v. 11, 12.

^c Mat. x. 39.

^d Mat. v. 10.

When ye lose any earthly blessing for God's cause, apply, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall *receive a hundred fold*, and shall *inherit everlasting life*."^a

This is the greatest (and yet lawful) usury of all others,—to part with one outward blessing, and to receive a hundred for it; to lose a miserable life, and to enjoy eternal life; to suffer a short time, and to have a great reward in heaven; to be *disgraced*, and to have the *Spirit of glory* rest upon us. Therefore when thou art railed upon, apply, "Blessed am I; the Spirit of *glory* rests upon me, therefore they cannot make me vile."

Art thou any way persecuted? Apply, "Theirs is the kingdom of heaven; great is your reward in heaven."

Take they thy life? Apply, "He that *loseth his life* for my sake shall *find it*." Take they away any earthly blessing? "Thou shalt receive an hundred fold at this present." Therefore if usurers gladly let out their money, that hope to receive but eight in the hundred; be ashamed of thyself, that thou shouldest not give one for a hundred, when thou hast the promise of him that never failed to perform.

In partaking with God's people in suffering, that thou mayest be partaker of their comforts.

"As you are partakers of the sufferings; so shall ye be also of the consolation."^b

^a Mat. xix. 29.

^b 2 Cor. i. 7.

When thou art called forth to defend the truth.

“When they deliver you up, take no thought how or what you shall speak; for it shall be given you in that same hour what ye shall speak.”^a

“I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.”^b Whosoever confesseth me before men, him will I confess before my Father which is in heaven.”^c

When thou fearest thou shalt not be able to speak in defence of the truth, apply, “It shall be *given* thee,” though thou hast it not before, “in that hour what thou shalt say.”

If thou fearest the learning of thy adversaries, and thine own simpleness, apply, “I will give thee not only a mouth, but also *wisdom*, whereagainst they shall not be able to speak.” If thou want courage, embolden thyself with this,—Christ will *confess* thee before his Father.

If thou wouldst bring forth seasonable fruit for every estate, and for every duty.

“Thou shalt be as a tree that bringeth forth his fruit in season.”^d He shall bring forth fruit according to his months.”^e

If thou art to speak, or pray, or do any duty, that thou mayest do it seasonably, and have fitting words and thoughts, apply, “Thou shalt bring forth fruit *in season*.” So in every estate, prosperity or adversity, that thou mayest bring forth the fruits of it, apply, “They shall bring forth fruit in season, according to their months.”

^a Mat. x. 19.

^b Luke xxi. 15.

^c Mat. x. 32.

^d Psalm i. 3.

^e Ezek. xlvii. 12.

CHAPTER X.
PROMISES
CONCERNING EARTHLY THINGS.

AS CHILDREN ARE THE MOST EXCELLENT, I
WILL BEGIN WITH THEM.

If thou hast children.

“ His seed shall be mighty upon earth : the generation of the just shall be blessed.^a

“ He will bless the fruit of thy womb.^b

“ I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.^c

“ I will pour out my Spirit upon thy seed, and my blessing upon thine offspring ; and they shall spring up as among the grass, as willows by the water-courses.”^d

If thou desirest grace and God's blessing for thy children, apply, “ I will pour out *my Spirit and blessing* upon thy seed.”

^a Psalm cxii. 2.
^d Isa. xlv. 8. 4.

^b Deut. vii. 13.

^c Gen. xvii. 7.

If thou wouldest have them grow up in it, apply, "They shall grow as among the grass, and as the willows by the water-courses."

If thou wouldest have them in covenant with thyself, thy God to be theirs, apply, "I will make an everlasting covenant with thee, to be a God to thee, and to thy seed after thee." Desirest thou outward things for them? Apply, "His seed shall be mighty upon earth."

If thou wantest children.

"Thou shalt be blessed above all people; there shall neither be male nor female barren among you."^a

"The Lord shall make thee plentiful in the fruit of thy body."^b

"Thy wife shall be as a fruitful vine by the side of thine house, thy children like olive plants round about thy table. Lo, thus shall the man be blessed that feareth the Lord; thou shalt see thy children's children."^c

If thou hast conceived, apply this promise for keeping of it, "There shall *none* cast their young, nor be barren in thy land."^d

This, and all other promises of earthly things, are to be applied so far as is good for us: we are not to doubt of them.

If the Lord deny thee children.

"To them will I give, in mine house, and within my walls, a place, and *a name better than of sons and daughters*; I will give them an everlasting name that shall not be cut off."^e

^a Dent. vii. 14.
^{cxxviii.} 8, 4, 6.

^b Deut. xxviii. 11.
^d Exod. xxiii. 26.

^e Psalm
^{lxxvi.} 5.

*If thou wouldest have a comfortable and holy use
of thy habitation.*

"Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and not sin."^a

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."^b The tabernacle of the upright shall flourish.^c The house of the righteous shall stand."^d

If thou wouldest prosper in thine house, apply, "*Peace shall be in it; no plague shall come near it: it shall flourish.*" If thou wouldest have it continue so, apply, "*It shall stand.*" That they may not be a snare to thee, but that thou mayest use thy blessing, and not sin, apply, "Thou shalt visit thy habitation, and not sin."

When thou wouldest have thy going-out and coming-in blessed.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."^e

"The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."^f

When thou goest out, if thou wouldest have heaven and earth, and all creatures blessed to thee, and be made able to make the spiritual use of them, apply, "Blessed shalt thou be when thou *goest out*, and when thou *comest in*. The Lord shall preserve

^a Job v. 24.

^b Psalm xci. 10.

^c Prov. xiv. 11.

^d Prov. xii. 7.

^e Deut. xxviii. 6.

^f Psalm cxi. 8.

thy going out, and thy coming in." If thou wouldest have the continuation of it, apply, "From this time forth for evermore."

When thou eatest or enjoyest any blessing, that it may satisfy and be sanctified.

"Ye shall eat in plenty and be satisfied, and praise the name of the Lord our God." ^a

That thy meat and outward blessings may give thee content, and satisfy thee, apply, "Thou shalt eat and be satisfied."

That thou mayest have the sanctified use of it, apply, "Thou shalt praise the Lord."

When thou takest thy rest at night, &c.

"When thou liest down, thou shalt not be afraid. Yea, thou shalt lie down, and thy sleep shall be sweet." ^b

"Also thou shalt lie down, and none shall make thee afraid." ^c

If thou be troubled with fears of the night, apply, "Thou shalt not be afraid."

When thou takest thy rest, apply, "None shall make thee afraid."

If thou art troubled with anything that breaks thy rest, apply, "Thy rest shall be sweet."

When thou puttest thy hand to any work, that it may be blessed.

"The Lord shall bless all the work of thine hand." ^d The Lord thy God will make thee plentiful in every work of thine hand." ^e

^a Joel ii. 26.
^d Deut. xxviii. 12.

^b Prov. iii. 24.
^e Deut. xxx. 9.

^c Job xi. 19.

: The Lord will not only bless some of thy work, but every one. Therefore in every work send up short prayers for the claiming of them; and so at your going out, and coming in, or sleeping, renew these promises upon thyself; by faith applying them, and by prayer suing for them.

*If thou wouldst have thine outward blessings
blessed of God.*

“Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store.”^a

“The Lord will also bless the fruit of thy womb, and the fruit of thy land; thy corn, and thy wine, and thy oil; the increase of thy kine, and the flocks of thy sheep. There shall be neither male nor female barren among you, or among your cattle.”^b

That thy goods and thine house may be blessed, apply, “Blessed shall be thy *basket* and thy *store*.” If thou art in debt, apply, “Thou shalt *lend* unto many, and shalt *not borrow*.”^c

If thou desirest to enjoy the labours of thine hands.

“They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people; and

^a Deut. xxviii. 4, 5.
xxviii. 12.

^b Deut. vii. 13, 14.
Deut. vii. 13, 14.

^c Deut.
Deut. xv. 6.

mine elect shall long enjoy the works of their hands. They shall not labour in vain, nor bring forth for trouble.^a

“Thou shalt eat the labour of thine hands.”^b

If thou art diligent in thy calling.

“The recompence of a man’s hand shall be rendered unto him. The hand of the diligent shall bear rule.”^c

When thou enjoyest that thou hast laboured for, apply, “Thou shalt *eat the labour* of thine hands; *happy* shalt thou be, and it shall be well with thee.”^d

When thou seest wicked men follow unsatisfying things with restless desires, and thou desirest content.

“Thus saith the Lord, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”^e

If thou fearest thou shalt lose by following the Lord.

“Those that wait upon the Lord shall inherit the earth; their inheritance shall be for ever: they shall not be ashamed in the evil time; they shall

^a Isa. lrv. 21–23. ^b Psalm cxxviii. 2. ^c Prov. xii. 14, 24. ^d Psalm cxxviii. 2. ^e Isa. lrv. 13, 14.

inherit the earth, and delight themselves in the abundance of peace.^a

“Wealth and riches shall be in his house.”^b

“Thou shalt be built up; thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.”^c

“I am thy exceeding great reward.”^d

Fearest thou the loss of thy land? Apply, “Thou shalt *inherit the earth*; thine inheritance shall be for ever. Thou shalt *possess the earth*.” Do others trouble thee? Apply, “They shall have their *delight* in the multitude of *peace*.” Art thou poor, or fearest the loss of thy goods? Apply, “*Riches and treasures* shall be in his house.” Art thou oppressed by the wicked? Apply, “The Almighty shall be *thy defence*.”

When thou hast lost blessings by sin, and wishest to recover them.

“The floors shall be full of wheat, and the fats shall overflow with wine and oil: and I will restore to you the years that the locust hath eaten, the canker-worm, the caterpillar, and the palmer-worm; and ye shall eat in plenty, and be satisfied, and praise the Lord.

“I will multiply you above your fathers.”^e

^a Psalm xxxviii. 9, 18, 19, 11.

^b Psalm cxii. 8.

^c Job xxii. 23-25.

^d Gen. xv. 1.

^e Joel ii. 24-26.

^f Deut. xxx. 5.

If thou fearest the loss of thy good name.

"Thou shalt be hid from the scourge of the tongue.^a Thou shalt lift up thy face without spot.^b "He shall bring forth thy righteousness as the light, and thy judgment as the noon-day.^c The memory of the just is blessed."^d

Fearest thou the wicked will take away thy good name? Apply, "Thou shalt be hid from the scourge of the tongue." Cast they blots upon thee? Apply, "Thou shalt lift up thy face without spot." Seek they to darken the light of thy holy life? Apply, "He shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

If the world despise thee, &c.

"Ye shall be God's peculiar treasure above all people.^e Those that honour me, will I honour, saith the Lord.^f I will set him on high, because he hath known my name.^g His horn shall be exalted with honour.^h

"If any man serve me, him will my Father honour.ⁱ Get wisdom, exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee."^j

When the world counts thee as the offscouring of the world, vile, nought worth, apply, "Ye shall be God's chief treasure above all people."

Doth the world debase thee? Apply, "The Lord will exalt thee, the Father will honour him."

^a Job v. 21.

^b Job xi. 15.

^c Psalm xxxvii. 6.

^d Prov. x. 7.

^e Exod. xix. 5.

^f 1 Sam. ii. 30.

^g Psalm xci. 14.

^h Psalm cxii. 9.

ⁱ John xii. 28.

^j Prov. iv. 7-9.

thalt not be afraid of the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day: a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." ^a

Art thou sick? Apply, "The Lord will strengthen him upon the bed of sorrow; thou wilt make all his bed in his sickness."

Art thou where the sick are? Apply, "I will take away all sickness from the midst of thee."

Fearest thou the pestilence? Apply, "I will deliver thee from the noisome pestilence."

If thou fearest death.

"He shall enter into peace, they shall rest in their beds." ^b None fear to go to bed, when they know they shall rest, being weary: *this resting* is more sure, and lasting for ever:

"He that raised up Christ from the dead, shall quicken your mortal bodies." ^c Therefore we must not think of it but as a better life given by the Spirit of God.

If thou fearest untimely death.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." ^d The number of thy days will I fulfil. ^e

"With long life will I satisfy him, and show him my salvation." ^f The Lord will preserve him and keep him alive; and he shall be blessed upon the earth." ^g

^a Psalm xci. 3, 6, 7. ^b Isa. lvii. 2. ^c Rom. viii. 11.
^d Job v. 26. ^e Exod. xxiii. 26. ^f Psalm xci. 16.
^g Psalm xli. 2.

Hast thou many enemies, and fearest the loss of thy life by them? Apply, "*The number of thy days will I fulfil* : the Lord will *preserve* him and *keep him alive*."

Fearest thou that thou shalt either live too long, or die too soon? Apply, "Thou shalt go to thy grave *in a full age* ; as a rick of corn cometh in due season" into the barn.

If thou fearest hurt by any of the creatures.

"The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, upon all the fishes of the sea ; into your hand are they delivered.^a Thou shalt be in league with the stones of the field ; and the beasts of the field shall be at peace with thee."^b

When thou hast a troubled heart, either for soul or body.

"The peace of God, which passeth all understanding, shall keep your hearts and minds.^c The Lord will bless his people with peace."^d

Is thine heart troubled with many temptations of Satan, or with fears of sin and misery? Apply, "The peace of God shall *preserve* your hearts." Hast thou many troubles outwardly? Apply, "The Lord shall *bless* his people with *peace*."

^a Gen. ix. 2.

^b Job v. 23.

^c Phil. iv. 7.

^d Psalm xxix. 11.

thou shalt not be burnt, neither shall the flame kindle upon thee. I will give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.*

"Surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance."†

When thou seest thyself compassed with many troubles, and beginnest to fear, apply, "I will be with thee, they shall not overflow thee." In the fire of affliction, thou shalt not only *not be burnt*, but the flame shall *not kindle* upon thee; the greatest trouble shall do thee the least harm; for God being with thee will bring thee out, as he did Israel through the sea, and the three children out of the fire, with not so much as the savour of fire about them: so shall not so much as the savour of evil be upon his, but he will compass them about with songs of deliverance.

When thou seemest to be forgotten in affliction.

"The Lord will also be a refuge for the oppressed, a refuge in times of trouble. For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever."‡

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they might forget; yet will not I forget thee."§

"He will not always chide, neither will he keep his anger for ever."¶ The Lord will not cast off for ever. But though he cause grief, yet will he have

* Isa. xliii. 2, 20.
ix. 9, 18.

† Psalm xxxii. 6, 7.
‡ Isa. xlix. 15.

§ Psalm ciii. 9

compassion, according to the multitude of his mercies."^a

When thou fearest thou shalt die in misery.

"They shall spend their days in prosperity, and their years in pleasures."^b

When thy sorrows grow great.

"Thou shalt forget thy misery, and remember it as waters that pass away.^c Behold, God will not cast away a perfect man, till he fill his mouth with laughing, and his lips with rejoicing.^d Be of good courage, and he shall strengthen thy heart.^e Unto the upright there ariseth light in the darkness.^f They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.^g

"The hope of the righteous shall be gladness.^h

"Blessed are they that mourn, for they shall be comforted.ⁱ

"Ye now have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you."^j

Hath sorrow taken deep root in thy soul, that thou fearest thou shalt never find hearty joy? Apply, "He shall *comfort* thine heart." Is such a cross upon thee, that thou fearest thou shalt never forget it? Apply, "Thou *shalt forget* thy misery, as waters that pass away."

^a Lam. iii. 81, 82.

^b Job xxxvi. 11.

^c Job xi. 16.

^d Job viii. 20, 21.

^e Psalm xxvii. 14.

^f Psalm cxii. 4.

^g Psalm cxvi. 5, 6.

^h Prov. x. 28.

ⁱ Mat. v. 4.

^j John xvi. 22.

When thou knowest no way out of misery, for soul or body.

“Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.”^a

If thou wouldest have deliverance out of trouble.

“He will beautify the meek with salvation;” or, *he will make the meek glorious by deliverance.*^b

“The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous, but the Lord delivereth him out of them all.”^c

“Happy is the man whom God correcteth; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.”^d Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.”^e

When thou art in many troubles, and fearest thou shalt never get out of all, apply, “The Lord will *deliver thee out of all.*” If the Lord hath delivered thee once or twice, and thou fearest thou wilt not continue so still; as often as thou fallest into troubles, apply, “He shall *deliver thee* in six troubles; and the seventh shall not touch thee.”

If thine enemies prevail.

“The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth

^a Jer. xxxiii. 3.
xxxiv. 17, 19.

^b Psalm cxlix. 4.
^d Job v. 17-19.

^c Psalm
^e Psalm l. 15.

their hand unto iniquity.^a I will call on the Lord, so shall I be saved from mine enemies. The adversaries of the Lord shall be broken to pieces, the eyes of the wicked shall fail; their refuge shall perish, their hope shall be sorrow of mind.^b The Lord shall cause thine enemies, that rise up against thee, to be smitten before thy face."^c

Seest thou many rise up to trouble thee? Apply, "Thine enemies that rise against thee, *shall fall* before thy face." Hope they to prevail against thee? Apply, "Their *hope* shall be *sorrow of mind*." Have they great means to cause them to prosper? Apply, "Their *refuge* shall *perish*." Have they long oppressed thee? Apply, "The rod of the wicked shall *not always rest* upon the lot of the righteous." Seest thou no means to get from them? Say, with the prophet David, "I will call upon the Lord, so shall I be *safe from mine enemies*."

That thou mayest be delivered, and thine enemies afflicted.

"The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee.^d The wicked shall be a ransom for the righteous, and the transgressor for the upright."^e

If thou wouldest have thine enemies destroyed.

"They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought."^f

^a Psalm cxxv. 3.

Job xi. 20.

^c Prov. xxi. 18.

^b Psalm xviii. 8; 1 Sam. ii. 10;

^d Deut. xxviii. 7.

^e Job viii. 22.

^f Deut. xxx. 7.

“Behold, all they which were incensed against thee, shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish ; for I the Lord thy God will hold thy right hand, saying unto thee, *Fear not, I will help thee.* Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff :”^a by which *mountains and hills* is meant the *greatest enemies*.

“They that despise me shall be lightly esteemed.”^b These promises are to be applied by us, as they are the enemies of God and of his Gospel, and ours for his sake.

If the wicked plot against thee.

“The wicked plot against the just ; their sword shall enter into their own heart, their bow shall be broken : the Lord shall laugh at him.”

“The enemies shall surely gather themselves together against thee, but not by me ; whosoever shall gather themselves together against thee shall fall.”^d

In the troubles of the church.

“Thou shalt see peace upon Israel, thou shalt see the good of Jerusalem all the days of thy life.”^e Thou shalt come and sing^f in the height of Zion.”^g

When thou hast applied the promises, and used all the means, and yet findest not thyself filled with God as thou desirest, then comfort thyself with this, “Yet a little while, and when thou awakest, thou shalt be satisfied with *his image*.”^h

^a Isa. xli. 11, 13, 15. ^b 1 Sam. ii. 30. ^c Psalm xxxvii. 12, 15, 13. ^d Isa. liv. 15. ^e Psalm cxxviii. 6, 5. ^f Jer. xxxi. 12. ^g Psalm xvii. 15.

For the fall of Antichrist.

Because the time draweth near of the fall of Antichrist, we must stir up ourselves to hasten the Lord by earnest prayers; and for the strengthening of our faith, apply these promises, "And the ten horns which thou sawest upon the beast,—these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."^a

"Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, *Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*"^b Even so, come, Lord Jesus, and hasten this happy day.

For the calling of the Jews.

Seeing the Lord hath promised many glorious things to the Jews with much grace and peace both to the Jews and Gentiles at their conversion; when the ten tribes shall be re-united to the two, which never yet was; let us never give him rest till he set up Jerusalem the praise of the world; and for the strengthening of us in prayer, apply these promises, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will

^a Rev. xvii. 16.

^b Rev. xviii. 8, 21.

make them one nation in the land, upon the mountains of Israel : and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.^a

“ In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.^b

“ The Lord shall arise upon thee, and his glory shall be seen upon thee : and the Gentiles shall come to thy light, and kings to the brightness of thy rising ; thy sons shall come from afar, and thy daughters shall be nursed at thy side : then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the sea shall be converted unto thee : the forces of the Gentiles shall come unto thee. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations : thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings.^c

“ The Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a new name, which the mouth of the Lord shall name ; thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.^d

“ They shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations ; and strangers shall stand and feed your flocks, and the

^a Ezek. xxxvii. 21, 22.
2-5, 15, 16.

^b Jer. iii. 18.

^c Isa. lx.

^d Isa. lxii. 2, 3.

sons of the alien shall be your ploughmen, and your vine-dressers ; but ye shall be named '*the priests of the Lord :*' men shall call you '*the ministers of our God :*' ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.^a

" Thus saith the Lord, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers ; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet."^b

^a Isa. lxi. 4-6.

^b Isa. xlix. 22, 23.

CHAPTER XI.

PROMISES FOR THE SAINT'S SUPPORT IN
TIMES OF TROUBLE AND PERSECUTION.

That God hath freely loved his elect in Christ Jesus.

"I WILL be gracious to whom I will be gracious: and I will shew mercy on whom I will shew mercy."^a

"I, even I, am he that blotteth out thy transgressions for mine own sake.

"I have blotted out as a thick cloud thy transgressions.

"I will heal their backslidings; I will love them freely."

That God hath given Christ to death for his elect.

"I will put enmity between thee and the woman: it shall bruise thy head, and thou shalt bruise his heel."^b

"But he was wounded for our transgressions.

"When he shall make his soul an offering for sin.—

"He was numbered with the transgressors, and he bare the sins of many.

^a *Exod. xxxiii. 19. Isa. xlii. 25; xlii. 22. Hos. xiv. 4.*

^b *Gen. iii. 15. Isa. liii. 5, 10, 12.*

“Seventy weeks are determined upon thy people, to finish the transgression, and to make an end of sin.”^a

That we are freely justified by Jesus Christ.

“So by the obedience of one many shall be made righteous.”^b

“And are justified freely by his grace, through the redemption that is in Christ Jesus.

“By his knowledge shall my righteous servant justify many.”

That God hath made a covenant with his children to be their God.

“I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee.”^c

“I will walk among you, and will be your God, and ye shall be my people.

“With great and eternal mercies will I gather thee.

“I will be their God, and they shall be my people.

“I will say unto them, *Thou art my people*: and they shall say, *Thou art my God*.”^d

That God will call his children to the knowledge of his truth.

“The meek will he teach his ways.”^e

^a Dan. ix. 24. ^b Rom. v. 19; iii. 24. Isa. liii. 11.

^c Gen. xvii. 7. Lev. xxvi. 12. Isa. liv. 7, 8. Jer. xxxi. 33.

^d Hos. ii. 8. ^e Psalm xxv. 9; xxxii. 8. Isa. liv. 13.
Jer. xxxi. 34. Isa. xlviii. 17.

"I will instruct thee, and teach thee in all the way thou shalt go.

"And thy children shall be taught of the Lord.

"For they shall know me, from the least of them to the greatest, saith the Lord.

"I am the Lord thy God which teacheth thee to profit, and leadeth thee by the way that thou shouldst go."

That God will give his Spirit unto his children.

"I will pour out my Spirit upon you.^a

"I will pour water upon him that is thirsty.

"I will put my Spirit within you.

"I will pour out my Spirit upon all flesh.

"I will pour upon the house of David the Spirit.

"I will pray unto the Father, and he shall give you even the Spirit of truth."

That God will cause his children to trust in him by faith.

"Many shall see it and fear, and shall trust in the Lord.^b

"Under his wings shalt thou trust.

"On my arms shall they trust.

"The just shall live by his faith.

"They shall trust in the name of the Lord.

"In his name shall the Gentiles trust."

That God will give his children a humble and broken heart.

"I will take the stony heart out of their flesh, and I will give them a heart of flesh.^c

^a Prov i. 23. Isa. xlv. 3. Ezek. xxxvi. 27. Joel ii. 28. Zech. xii. 10. John xiv. 16, 17. ^b Psalm xl. 8; xci. 4. Isa. li. 5. Hab. ii. 4. Zeph. ii. 12. Mat. xii. 21.

^c Ezek. xi. 19. Zech. xii. 10. Luke iii. 5. Deut. xxx. 6.

“ I will pour on them the Spirit of supplication, and they shall mourn for him as one mourneth for his only son.

“ Every mountain and hill shall be brought low.

“ The Lord thy God will circumcise thy heart.”

That God's children shall have power to mortify and overcome sin.

“ For sin shall not have dominion over you ; for ye are not under the law, but under grace.^a

“ I will sprinkle clean water upon you, and ye shall be cleansed from all your filthiness.

“ He will subdue our iniquities.

“ Every branch that beareth fruit he purgeth it.”

That the children of God shall live a holy and sanctified life.

“ He shall be like a tree that bringeth forth fruit in his season.^b

“ I will put my law into their inward parts.

“ The scent thoreof shall be as the wine of Lebanon.

“ For their sakes sanctify I myself, that they may be sanctified through the truth.

“ In holiness and righteousness all the days of our lives.

“ The Lord of peace sanctify you throughout.

“ Faithful is he that hath promised you.”

That they love God.

“ I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy

^a Rom. vi. 14. Ezek. xxxvi. 25. Mic. vii. 19. John xv. 2. ^b Psalm i. 3. Jer. xxxi. 33. Hos. xiv. 7. John xvii. 19. Luke i. 75. 1 Thes. v. 23, 24.

heart, and with all thy soul, that thou mayest live.”^a

That God will give his children hearts to delight in all his holy ordinances.

“With gladness and rejoicing shall they be brought; they shall enter into the king’s palace.”^b

“Therefore with joy shall they draw waters out of the wells of salvation.

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things.

“Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

“Ye shall be borne upon her sides and be dandled upon her knees.

“So will I comfort you, and ye shall be comforted.

“And when you see this, your hearts shall rejoice.

“The fast of the tenth month shall be unto the house of Judah joy and gladness, and cheerful feasts.”

That God will give his children hearts to fear and serve him.

“They shall sanctify my name, and sanctify the holiness of Jacob, and shall fear the God of Israel.”^c

“They shall serve the Lord their God, and David their king.

“That we being delivered out of the hands of our enemies, might serve him without fear.”

^a Deut. xxx. 6. ^b Psalm xlv. 15. Isa. xii. 3; xxv. 6; lvi. 7; lvi. 12-14. Zech. viii. 19. ^c Isa. xxix. 23.
Jer. xxx. 9. Luke i. 74.

That God will give his children hearts to seek him by prayer.

“He shall call upon me, and I will hear him.”^a

“Then shall ye call upon me, and ye shall pray unto me, and I will hear you.

“And ye shall seek me and find me : search for me with all your hearts.

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.”

That God will hear the prayers of his children.

“Call upon me in the day of trouble, and I will deliver thee.”^b

“He shall call upon me, and I will answer him.

“He will hear their cry, and will save them.

“Then shalt thou call, and the Lord shall answer.

“Before they call, I will answer ; and while they are speaking, I will hear.

“He shall seek me and shall find me ; when you shall seek, I will be found of you.

“Ye shall ask what you will, and it shall be done unto you.

“Ask, and it shall be given you ; seek, and ye shall find.

“Whatsoever ye shall ask in prayer, believing, ye shall receive.”

^a Psalm xci. 15. Jer. xxix. 12, 13. Zech. xii. 10.

^b Psalm l. 15 ; xci. 15 ; cxlv. 19. Isa. lviii. 9 ; lxx. 24. Jer. xxix. 13, 14. John xv. 7. Mat. vii. 7 ; xxi. 22.

That we may persevere in grace.

"They shall bring forth fruit in their old age.^a

"His leaf shall not wither.

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not."

That God will give unto his children the good things of this life.

"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.^b

"There is no want to them that fear him.

"They that seek the Lord shall not want any good thing.

"No good thing shall he withhold from them that walk uprightly."

That God will guide his children by his special providence in all their ways.

"I will not leave thee nor forsake thee.^c

"Then shalt thou walk in thy way safely, and thy foot shall not stumble; for the Lord shall be thy confidence.

"He shall give his angels charge over thee, to keep thee in all thy ways.

"The Lord shall preserve thy going-out and thy coming-in.

^a Psalm xcii. 14; i. 3. Isa. lviii. 11. ^b Psalm xxxvii. 11; xxxiv. 9, 10; lxxxiv. 11. ^c Heb. xiii. 5. Prov. iii. 23, 26. Psalm xci. 11; cxxi. 8. Isa. xli. 4.

“And even to your old age, I am He ; and even
hoary hairs will I carry you.”

*That God will bless those that are diligent in their
calling.*

“The Lord will command the blessing upon thee
all thou settest thy hand unto.”

“Thou shalt eat the labour of thy hand ; happy
halt thou be, and it shall be well with thee.

“The hand of the diligent maketh rich.

“He that tilleth his land, shall be satisfied with
read.”

That God will bless those that keep his sabbaths.

“Blessed be the man that keepeth the sabbath
from polluting it.”

“If thou turn away thy foot from the sabbath,
from doing thy pleasure on my holy day, and call
the sabbath a delight ;

“Then shalt thou delight thyself in the Lord,
and I will cause thee to ride upon the high places
of the earth, and feed thee with the heritage of
Jacob thy father.

“Then this city shall remain for ever.”

*That God will reward those that are fruitful in
good works.*

“He hath given to the poor, his righteousness
and endureth for ever.”

^a Deut. xxviii. 8. Psalm cxxviii. 2. Prov. x. 4 ; xii. 11.
Isa. lvi. 2 ; lviii. 13, 14. Jer. xvii. 24, 25. ^c Psalm
xii. 9. Prov. xi. 25 ; ii. 9 ; iii. 10 ; xxii. 9 ; xxxviii. 27.
Eccles. xi. 1. Mat. v. 7 ; x. 42 ; xxv. 34.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself.

"Honour the Lord with thy substance, and with the first-fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst with new wine.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

"He that giveth to the poor shall not lack: but he that hideth his eye shall have many a curse.

"Cast thy bread upon the waters; for thou shalt find it after many days.

"Blessed are the merciful, for they shall obtain mercy.

"Whosoever shall give to drink, unto one of these little ones, a cup of cold water, he shall in no wise lose his reward.

"Then shall the king say to them on his right hand, *Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.*"

That we shall receive good by the society of the faithful.

"He that walketh with wise men, shall be wise."

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord and thought upon his name.

"And they shall be mine, saith the Lord God of hosts, in that day when I make up my jewels: and

I will spare them as a man spareth his own son that serveth him.

"For where two or three are gathered together in my name, there am I in the midst of them."

That God will keep afflictions from his children, as it may be for their good.

"The Lord shall preserve thee from all evil.^a

"The Lord shall preserve thy going-out and thy coming-in, from this time forth and for evermore.

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

"There shall no evil befall thee, neither shall any plague come near thy dwelling.

"As the mountains are about Jerusalem, so is the Lord about his people for ever.

That otherwise, God will be with, preserve, and keep his children in afflictions, that they hurt them not.

"In all their afflictions he was afflicted, and the angel of his presence saved them. In his love, and in his pity, he redeemed them; and he bare them and carried them all the days of old.^b

"They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. He is their strength in the time of trouble. The Lord shall help and deliver them from the wicked, and save them because they trust in him.

^a Psalm cxxi. 7, 8; xci. 4, 10; cxxv. 2. ^b Isa. lxiii. 9. Psalm xxvii. 19, 39, 40. Isa. xli. 10, 14; xliii. 2.

“Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

“Fear not, thou worm Jacob, I will help thee, saith the Lord God, and thy Redeemer, the Holy One of Israel.

“When thou passest through the water, I will be with thee, and through the rivers, that they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt; neither shall the flames kindle upon thee.”

That God will deliver his children out of afflictions in His due time.

“He shall deliver thee from the snare of the fowler, and from the noisome pestilence. I will be with him in trouble, I will deliver him, and honour him.^a

“Many are the afflictions of the righteous, but the Lord delivers them out of them all.

“Call upon me in the day of trouble, and I will deliver thee.

“I will restore health unto thee, I will heal thee of thy wounds, saith the Lord.

“I will deliver thee in that day, and thou shalt not fall by the sword.”

That God will sanctify all afflictions for the good of his people.

“I will turn my hand upon thee, and purely purge away the dross, and take away all thy tin.^b

^a Psalm xci. 3, 15; xxxiv. 19; l. 15. Jer. xxx. 17; xxxix. 17, 18.

^b Isa. i. 25; xxvii. 9. Dan. xi. 35; xii. 10. Zech. xiii. 9.

“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin.

“And some of them of understanding shall fall, to try them, and to purge and make them white.

“Many shall be purified, and made white, and tried.

“And I will bring the third part through the fire; and I will refine them as silver is refined, and I will try them as gold is tried; they shall call on my name, and I will hear them.”

That God in his own time will subdue all the enemies of his church.

“I will subdue all thy enemies.”

“I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

“Therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

“For the arms of the wicked shall be broken.

“I am against thee, O Gog; and I will turn thee back.

“And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

“And the ten horns,—these shall hate the whore, and shall make her desolate, and naked; and shall eat her flesh, and burn her with fire.

. * 1 Chron. xvii. 10. Isa. x. 12; xxxvii. 29. Psalm xxxvii. 17. Ezek. xxxix. 1, 2. 2 Thea. ii. 8. Rev. xvii. 16. Ezek. xxxix. 3.

"I will smite thy bow out of thy left hand, and I will cause thy arrows to fall out of thy right hand."

That the children of God shall die happily.

"They shall come to the grave in a full age, like as a shock of corn cometh in his season.*

"He shall go in peace, they shall rest in their beds, each one walking in his uprightness.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

That the just shall be raised unto eternal life.

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction.^b

"And many of them that sleep in the dust of the earth, shall awake to everlasting life, and some to shame.

"All that are in the graves shall come forth; they that have done good, unto the resurrection of life.

"I will raise him up at the last day.

"He that raised up the Lord Jesus, shall raise us up also by Jesus.

"When Christ who is our life shall appear, then shall ye also appear with him in glory."

* Job v. 26. Isa. lvii. 2. Psalm xxxvii. 37. ^b Hos. xiii. 14. Dan. xii. 2. John v. 28, 29; vi. 40. 2 Cor. iv. 14. Col. iii. 4.

That God will reward the labours of the righteous in the life to come.

“Rejoice and be exceeding glad, for great is your reward in heaven.^a”

“Whosoever shall forsake houses, or brethren or sisters, or father or mother, or wife or children, or lands, for my name’s sake, he shall receive a hundred fold more, and shall inherit everlasting life.

“Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.

“Thou shalt be recompensed at the resurrection of the just.

“He that overcometh, shall inherit all things.”

That God will make good and perform all that he hath promised.

“And I will perform the oath which I swear unto Abraham thy father.^b”

“Know therefore that the Lord thy God,—he is God, the faithful God, which keepeth covenant and mercy with them that love him.

“Blessed be the Lord that hath given rest unto his people: there hath not failed one word of all his good promises which he promised.

“My covenant will I not break, nor alter the thing that is gone out of my lips.

“Thus saith the Lord, If you can break my

^a Mat. v. 12; xix, 29; xxv. 34. Luke xiv. 14. Rev. xxi. 7. ^b Gen. xxvi. 3. Dent. vii. 9. 1 Kings viii. 56. Psalm lxxxix. 34. Jer. xxxiii. 20, 21.

covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant be broken.

"For all the promises of God in him are YEA, and in him AMEN.^a

"Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart:

"Deal with thy servant according to thy mercies, and teach me thy statutes.

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth.

"What shall I render unto the Lord for all his benefits toward me?

"Consider how I love thy precepts; quicken me, O Lord, according to thy loving-kindness.

"With my whole heart have I sought thee; O let me not wander from thy commandments.

"For ever, O Lord, thy word is settled in heaven; thy faithfulness is unto all generations.^b

"Plead my cause and deliver me; quicken me according to thy word.

"Whatsoever the Lord pleased, that did he in heaven and in earth.

"Make me to understand the way of thy precepts, so shall I talk of thy wondrous works.

"Remember thy word unto thy servant, upon which thou hast caused me to hope.^c

"Who is like unto the Lord our God, who dwelleth on high?

^a 2 Cor. i. 20. Psalm cxix. 84, 124; cxix. 103; cxvi. 12; cxix. 159, 10. ^b Psalm cxix. 89, 90, 154; cxxxv. 6; cxix. 27. ^c Psalm cxix. 49; cxiii. 5; cxix. 36; cxlii. 3; cxix. 109, 38.

“Incline my heart unto thy testimony, and not unto covetousness.

“When my spirit was overwhelmed within me, thou knewest my paths.

“My soul is continually in my hand, yet do I not forget thy law.

“Stablish thy word unto thy servant, who is devoted to thy fear.”

THE
AUTHOR'S POSTSCRIPT.

THESE promises I have observed : many more there are of most excellent use ; but because they need opening for the understanding of them, I would not set them down ; lest through the shallowness of my understanding I should wrong the precious promises. But I picked out the most plain, and those that were of continual use for soul and body, which I have found much good by. The promises are our legacies bequeathed to us in the will of our Father, and we are to claim them as we stand in need of any of them. And as God would not have his children wronged in that which is bequeathed to them in the will of their Father, much less will he withhold that which his Son hath bequeathed to us in his last will, which he sealed with his blood. Therefore let us sue for them ; for He saith, he will be sought to perform them to us. And when thou appliest any promise, seek unto the condition, and labour to keep it, and doubt not of the performance of what is promised ; for he is both able and faithful who hath *promised*.

CHAPTER XII.

AN AFFECTIONATE
ADDRESS TO COMMUNICANTS.

Now, dearly beloved brethren,

THIS holy sacrament is appointed as a sealing ordinance between Christ and you. The covenants are made ; the terms are agreed to on both sides ; —God is willing to be yours to all intents and purposes, *your refuge, your rest, and your guide.* While Christ has it, you shall never want ; and what God is to him, that he (in your order) will be to you.

You again (through grace) are willing to be his ; —his in his own way, and on his own terms : willing to serve him ; willing to be betrothed to him, and to be commanded by him, to use his remedies, to follow his counsels, and to acquiesce in him as your blessedness ; thus all are agreed ; the articles are drawn ; the covenants both on God's part and yours, are ready written ; and here you may come, to put all past controversy ; and mutually to seal and subscribe. O happy and blessed meeting ! Christians, do not forget your errand ; remember where you are, and what are you come for ; and know that you are upon the most solemn transaction that ever passed between the Creator and creature.

It is God's admirable condescension that he will be tied to us, and enter into bonds to us, to bless us and reward us; and, because our faith is weak, he hath brought his surety with him, the Lord Jesus Christ, who is a surety on his part, as well as ours, to undertake for his fulfilling his promises. And he hath brought the visible signs and pledges by which all shall be firmly passed and ratified before your eyes. "This is the new testament in my blood," (Luke xxii. 20,) written *in my blood*, ratified *in my blood*. Oh, Sirs, this is that which God doth here reach forth unto you with his own hand this day! —the new testament in Christ's blood! Christians, prepare your ears, and rouse up your faith, and now believe and hear some of the blessed articles of that covenant that God doth here sign and seal to you. I shall mention only nine, which I advise you to lay next your hearts, while you have a day to live, and you shall find the virtue of these cordials strong and operative in all conditions.

Art. I. *That he will fulfil to you the place of all relations.* (2 Cor. vi. 18.) "I will be a *Father* to you, you shall be my sons and daughters." Whatever children may expect from a father, that you may look for from me: I will find ye meat: be not thoughtful, I know that ye have need of all these things. (Mat. vi. 32.) You shall be clothed out of my wardrobe, (Mat. vi. 30,) and wear my livery; and when you have need of correction, I will remember to do it in mercy, and you shall find, that, as a man chasteneth his son, so the *Lord your God* chasteneth you. (Deut. viii. 5.)

"I will be a *husband* to you, and will betroth *you to me* for ever. You shall not need to fear;

your Maker is so : I will give you my choice love. I will give you my heart.

"I will be a *Lord* and *Sovereign* to you : 'The Lord is your *judge*, the Lord is your *lawgiver*, the Lord is your *king*.' Fear not the unrighteousness of men. I will judge your cause, I will defend your rights ; you shall not stand or fall at man's bar ; you shall not be cast at their votes. Let them curse, I will bless : let them condemn, I will justify. Who shall accuse when I shall acquit ? Who shall lay anything to your charge, when I do discharge you ? When you come upon trial for your life, to have your eternal state decided, you shall see your friend, your father, on the bench ; and you shall surely stand in judgment, and be found at the right hand, among the sheep, and hear the King say, 'Come, ye blessed !'

"I will be a *shepherd* to you. Fear no evil, for I am with ye ; you shall not want, for I will feed ye ; you shall not wander to be lost, for I will restore ye ; I will cause you to lie down in green pastures, and lead ye beside the still waters. If my officers be careless, I will do it myself. 'As for you, O my flock, thus saith the Lord God, I will judge between cattle and cattle : I will feed my flock, saith the Lord God, and cause them to lie down ; I will seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which is sick ; but I will destroy the fat and the strong, and will feed them with judgment.'

"I will be a *physician* to you, I will heal your backslidings, and cure all your diseases ; fear not ; never did soul miscarry that left itself in my hands, and would but follow my prescription."

Well, this is one of the articles that God here sealeth to,—that he will be to you in the place of all relations. Silence, thou quarrelling unbelief: methinks I hear thy whispers, that *this is too good to be true*; that *it were presumption in us to count upon all this*. “What! shall they, that must say to corruption, *Thou art my father*, be able to say to the incorruptible God, *Thou art my Father*? Shall they, that must say to the worm, *Thou art my mother and my sister*, be able to say to the angels of light, *Ye are my fellow servants*, and to the King of glory, *Thou art my brother and kinsman*? Shall Majesty espouse himself to misery, and the worms-meat be married to immortality and life? How can these things be?”

Nay but, O heart of unbelief, what art thou that repliest against God? Dost thou, under a sly pretence of humility, argue with thy Maker, and call veracity into doubt? Is not this his word, his promise, his covenant? And is there not his seal? Why then dost thou doubt, O thou of little faith?

Art. II. *That he will entitle you to all the divine perfections.* (Gen. xvii. 7.) “I will be a God to thee.” Mark, God gives away himself, and he gives his Son to you, (Isa. xlii. 6,) “I will give thee for a covenant of the people.” This is the church’s triumph, (Isa. ix. 6,) “Unto us a son is given.” And he gives his Spirit to you, (John xiv. 16,) “He shall give you another comforter.” And believers acknowledge the receipt, (1 Cor. ii. 12,) “We have received the Spirit which is of God.”

Thus you see all the persons of the Godhead are made over to you, and so are all the perfections of the Godhead; and so the covenant runs, (Gen.

xvii. 1,) "I am the Almighty God, (*or the all-sufficient God,*) walk before me and be upright;" these are the terms between God and a believer, "Be thou upright before me, and I will be all-sufficient to thee." The all-sufficiency of God is the comprehension of all perfections. Truth without power, or power without wisdom, or both without goodness, would not be all-sufficiency: all-sufficiency takes in all that is in God, (if we may speak of God's most simple essence according to the shallow reach of our present capacity,) yea, it comprehends infinitely more than can be said or thought. Why, now, this is the covenant of grace which God establishes with you this day,—that he will be a God all-sufficient to you.

Christians, rouse up your faith, now appropriate and apply the promises, now believe strongly and steadfastly; and believing will fill you with joy unspeakable and full of glory. I do not wonder if your faith be put to it, in so great and high a mystery, to draw nigh to Infinite Majesty, and consideringly and without resistance to say, "Thou art mine and all that thou hast;" this is no easy thing. But thou mayst not dare to doubt it. Canst thou question him who is the truth? Can the strength of Israel lie, or in his word deceive thee? But the soul is ready to reply, *Oh! the thing is too high and great for me to presume to believe!* and is ready, with Peter astonished, to cry out, *Depart, Lord, for I am a sinful man!*

But why doth thy hand tremble, and thy heart fail thee, and thy feet (with Peter's, when walking on the water) begin to sink? What dost thou stick at? Is it at the truth of the promises? No, *saith he, trembling soul, but sure so much com*

never belong to me so sinful ; I am afraid it is not mine ! Why, what saith the prophet ? “Only be upright.” What, though thou hast a hundred failings ? Yet thy heart is upright ; the bent of thy heart is mainly for God and holiness ; thou makest conscience of all sin, little as well as great secret as well as open, and dost not deliberately allow thyself in any : thou dost, in the settled frame of thy heart, prefer the pleasing God, and value his favour and fellowship above all worldly good ; therefore thou art upright, these marks are infallible. What ! dost thou object thy failings ? Art thou under a covenant of works ? Do ye think God now stands upon perfection ? The covenant is plain ; God contendeth for uprightness, and God hath wrought in thee that condition that he requireth of thee. What can be plainer ? Wilt thou suffer the devil and unbelief to catch the bread out of thine hand, when God tells thee *it is thine* ? Wilt thou be against thyself, and refuse thine own peace, when God is come to seal thee up to the day of redemption ? This is that which the Lord here seals to thee,—that he will be a God all-sufficient to thee. O believe, and be thankful, and rejoice in thy own blessedness. O happy, thrice happy soul, to whom the living God thus signeth and sealeth, and assigneth over all his infinite perfections, as its everlasting possession !

Art. III. *That he will discharge you from all your debts.* (Heb. viii. 10, 12.) This is the covenant :—“I will be merciful to their unrighteousness, and their sins and iniquities will I remember *no more.*” (Isa. i. 18.) “Though your sins be a scarlet, they shall be as white as snow.” Believest thou this ? Come near, beloved Christian, approach

believingly, and here thou shalt see the Lord crossing out all thy debts, taking away the handwriting that is against thee, declaring that he hath received a ransom, and he is satisfied, contented, and paid. O happy man, that shalt leave all thy sins behind thee! Why, this is the very thing the faithful God doth here seal unto thee. Thy pardon is written in his most sacred blood, which is here shed for the remission of sins; so that thou mayest triumph with the apostle, "Who is he that condemneth? It is Christ that died."

Art. IV. *That he will save you from all your enemies.* Not from the combat, but from the conquest; the victory shall be sure, so far as God is engaged. So the covenant runs in its first discovery, that *the seed of the woman shall break the serpent's head, though he should bruise his heel.* (Gen. iii. 15.) By *the seed of the woman*, understand not *Christ* only; but *all believers*. By *the serpent*, understand not *Satan* only; but *all his party*, the ungodly persecuting world, which are his children and all our tyrannous lusts, which are his brood, his works. By *his bruising our heel*, understand his *molesting and wounding of us*, but not mortally. By *our breaking his head*, understand the *total and final victory* which we shall most certainly obtain *over him and his party* at last.

Christians! what should we fear? "Death?" The covenant here sealed makes over death as a legacy to you; and, behold, it brings the head of your conquered enemy in a charger. (1 Cor. iii. 22.) "Death is yours." O blessed and most grateful present! "Satan?" The covenant assures you *God will bruise him under your feet shortly.* (Rom. xvi. 20.) "The world?" Be of good cheer, Christ

hath overcome the world. (John xvi. 33.) "Hell?" There is no condemnation to them that are in Christ Jesus. (Rom. viii. 1.) "Sin?" This is indeed to be dreaded, but with a watchful and cautious fear, not with a fainting, discouraging fear: "Sin shall not have dominion over you." (Rom. vi. 13, 14.)

Christians, here now is meat for your faith! What! do all these holy promises nothing move you, or carry little savour or relish with them? What! shall the Almighty God give it to thee, under his own hand, that *thou art a free man*, and thou make little account of it? Shall he give thee thy protection, and thou lay it by as a useless paper that signifieth little? Oh, Sirs! when your hearts are ready to faint, because of the sons of Anak that be in the way; when you see the black-guard gaping upon you, and the king of terrors levelling at you, and a wicked world armed with rage against you, and full of malice, and the thieves and conspirators in thy bosom watching their opportunity to betray all to them; yet let not this discourage you. These were enough indeed to make a considering man's heart to melt and die within him; but that the covenant of grace yields such ample relief against all. O be ever mindful of the covenant! Remember what has passed this day between the living God and your souls. Watch, O Christian, and stand fast; acquit thee like a man. The conquest is sure: who would not fight with courage that hath the assurance of the victory?

Art. V. *That he will befriend you in all conditions.* He will be a fast friend to you in every change, and turn all things to your good: and when you are ready to say unbelievingly, with Jacob, "All these things are against me;" (Gen. xlii. 36;) if he

brings you into the wilderness, there he will speak comfortably unto you. In the fire and the water he will be with you. He will be "a strength to the poor, a strength to the needy in his distress: a refuge from the storm, and a shadow from the heat, when the blast of the terrible one is as a storm against the wall."

Beloved, here the Lord is come to seal all these promises to you. O go home and bless yourselves in the sweet security of your state! God hath promised you, that, whatever condition you be in, you shall have succour and support from him, and enjoy his presence with you, and see his finger in all your troubles, sweetly turning all for the best. Go away, and live like believers; be not afraid of sufferings, but show that you believe what God hath promised,—that affliction shall not hurt you. The next time any trouble comes upon you, remember what a promise God hath passed upon you this day, and wait on him believing for the happy issue and event of every trial that shall befall you.

Art. VI. *That he will take upon him the care of all your concernments.* "You must be careful in nothing. He careth for you. Take no thought what ye shall eat or drink, neither be of doubtful mind, but rather seek ye the kingdom of God, and all these things shall be added unto you." Come ye to this holy ordinance in any distress or trouble? Methinks you should go from it as Hannah, and your countenance be no more sad: God shall "number your hairs," and take care that nothing be lost. He will take care of your names, and "bring forth your righteousness as the light." He will take care of *your substance*, "he will give meat to them that fear him, and be ever mindful of

his covenant." Of *your seed*, for he will be a God to them, and will entail the blessing on them. He commands that your widows and fatherless children should be left on him. He is, by covenant, to look after their concerns: you need not be solicitous; he is tender of you, when he seems most to neglect you; as Moses's sister, that was secretly watching behind the bush, and wishingly looking on, to see what was done to the child; though to the finders it seemed exposed to famine and death in the flags.

Art. VII. *That he will give you, or be himself to you instead of, all comfort.* "He will be a sun and a shield, and give grace and glory, and no good thing will he withhold from them that walk uprightly." (Psa. lxxxiv. 11.) Oh! the treasure that is in these words, *I am thy shield and exceeding great reward!* "I will undertake both for thy protection and provision. When evil assails thee, I will be a shield to thee; when any good is wanting, I will be a supply; thou shalt have children, or I will be better to thee than ten children; thou shalt have riches, or I will be thy store; thou shalt have friends, if best for thee, or else I will be thy comforter in the solitude, thy counsellor in thy distress. My secrets, my ears, and my doors, shall be ever open to thee." (Mark x. 30.)

"He shall receive a hundredfold in this time; though he have not the things themselves, yet he shall have all these, and more than all, in me; I will be house, friend, and father to him, all in one." If you should have a hundred candles burning in the room, and should put out every one, and open *the window*, and let in the sun, this would be better *than the hundred lights that were put out*; so here, *though thou shouldest be called on to forsake all, it*

will be but as letting the cistern run, and opening the fountain.

Art. VIII. *That he will maintain you all your days in his service.* "He will be your guide even unto death." (Ps. xlvii. 14.) Christian, whilst thou hast a day to live, God will stand by thee : he *will never leave thee, nor forsake thee.* (Heb. xiii. 5.) *Surely goodness and mercy shall follow you all the days of your lives.* (Ps. xxiii. 6.) *And the Lord will never turn away from you to do you good.* (Jer. xxxii. 40.) O happy covenant that the Lord sealeth to you !

Art. IX. *That when you come of age, he will give the kingdom to you.* God saith to the believer here, *Thine is the kingdom ;* whatever is promised in the covenant is sealed in the sacrament. (Luke xii. 32.) *It is your Father's good pleasure to give you the kingdom.* (Luke xxii. 29.) *I appoint unto you a kingdom.* Mark the promise pregnant with a kingdom ; it is no less than a crown, a kingdom, that is here delivered to you. (Luke xix. 12.) *A certain nobleman went into a far country, to receive to himself a kingdom, and to return.* This is the business you are come hither for, to receive to yourselves a kingdom, and so to return. Oh ! methinks, you should forget the ground you go upon, as you are going home, to think what you have received here. Methinks you should go forth as Haman from the banquet, joyful and with a glad heart. Sirs, do you know what you are doing ? Why, the Lord doth by these signs give you the kingdom ; as a man, by delivering to you a turf or a key, gives possession of a house or land.

Brethren, have you ever read of the kingdom of joy, of the crown of life, of the robes of righteous-

ness, of the throne of glory? Why, all these God here makes over to you. I tell you, Sirs, these are not big words, nor cunningly devised fables; God Almighty is here come to certify you of the reality of his promises. As sure as you now sit on your seats, you shall shortly sit on your thrones. As sure as you are now clothed with flesh, so surely shall you be clothed with glory. Are you sure you are now on earth? So surely shall you be shortly in heaven; the Lord intendeth you but for a very little while in this lower region; you must dwell above. Where Christ is, there must you be also. As sure as you now see a crucified Christ, so surely shall you see a glorified Christ. The Lord Jesus doth anticipate his sentence here, and calls to you, his guests, "Come, ye blessed, inherit the kingdom. Take the writings, hold the seals, here are the conveyances of the kingdom; the donation is sure and full, unalterable, irrevocable.

Christians, do you believe? If you do, methinks you should be ravished; methinks you should be filled with joy unspeakable, and full of glory. But do you stagger at the promise through unbelief? Do you say, "Oh, it is too much and too great!" Why, how can this be? What! too great for God to make good? Thou dardest not think so. "But it is too great for me to count upon." Why, but, man, dost thou not bear upon thee the mark of the Lord Jesus? Whose image and superscription is this? Doth not your very heart prize Christ above all the world? Hast thou not made a deliberate *choice* of him for thy head and husband? Hast *thou not* entered into a solemn contract with him, *to be his* for all times and conditions, and to love,

honour, and obey him, before all others, to thy death? And doth not thy heart stand to all its choice? Hast thou not taken him, with his yoke and with his cross? And dost thou not, in thy practice, first seek the kingdom of God and the righteousness thereof? And hast thou not chosen the way of the kingdom? Art thou not in love with holiness, and desirest grace more than gold? Dost thou not prefer a holy, spiritual life, before all the grandeur of the world, and pleasure of the flesh? And all this, not only for a fit, or flash, but in the settled frame and disposition of thy heart? Surely thou must wrong God and thyself, if thou deemest it to be thus with thee. Why, these are the marks of the Lord Jesus upon thee, the sure marks. Fear not, these cannot deceive thee; they evidence that thou art born of God, that thou art a son, and so an heir, and therefore mayest lay claim to the inheritance.

Come, then, beloved Christian, be of good comfort, why shouldst thou doubt? Thou hast the mark of the sheep, and therefore thy portion shall be at the right hand, and thy sentence among the blessed. Well, then, receive this holy sacrament as the pledge of all this. Go home and look over all these blessed promises, and count them thine. Do not read them (as too often heretofore) as if they did not concern thee. Remember what God hath here promised under hand and seal to thee; and let not all be left behind thee, when thou goest hence, but let the remembrance, the sweet and fruit of them, abide upon thee while thou hast a day to live. Never forget what the Lord hath here spoken to thy soul. Make more of the promises than ever in thy life before; bless thyself in

them; remember how the Lord delivered thee the promises; how he sealed to thee several articles; how he sprinkled the blood upon the book of the covenant, and gave it thee, and said, "This is the new testament in my blood!" Oh! live henceforth a life of joy and faith, as a man that is elevated above the world. Do not live at the old dull and slothful rate; carry it as a believer; and, in a word, walk as one that doth indeed take all for truth that the Lord Jesus hath spoken to thee this day. Let that of the Apostle be a close to all, (2 Cor. vii. 1,) "Having, therefore, the promises, dearly beloved, let us cleanse ourselves from all filthiness, both of flesh and spirit, perfecting holiness in the fear of God."

THE END.

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